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WARNING: Tulpamancy can be incredibly dangerous if not handled correctly and depending on the type of tulpa you have or if you possess any mental disorders/illnesses that can affect your reality or cause dissociative states (DID and Schizophrenia are two examples)! Do not mishandle or ignore the warnings, or you may get mentally damaged, traumatized, or can end up in a very tough situation, **do not go against the warnings or steps unless your situation calls for it!** If you attempt something dangerous in Tulpamancy or go against the warnings, that is at your own risk! **YOU HAVE BEEN WARNED!**

Hot Tip: go to the top bar, click “View” and select “Show document outline” to access any section with a click on the left side!

Note: Most of the methods explained will be in a tulpa and host perspective, but these methods can work with other kinds of systemmates and vice versa, so even with the “host needs to do X” language or “tulpa needs to do Y,” please note that “host” and “tulpa” can be changed with any kind of systemmate.

Another thing to note: Make sure you are **completely sure** that you wish to spend the rest of your life with another being in your mind, as developing a tulpa takes time, responsibility, love, and effort! A tulpa is just the same as anyone else, and they deserve to be treated just like any other person, and that they are **not** disposable! It is also recommended to wait until at least the age of sixteen or higher to make such a large decision since in adolescents, the prefrontal cortex (decision-making part of the brain) is not fully developed especially with teens and children going through massive changes in their lives unless you are indeed more of the mature kind for your age and fully believe you can handle the responsibility. This is a free choice of the reader, not the author. That said, let us begin.

Section One: Introduction

Such an unknown art to humankind despite it existing since the exchange between Eastern ideas with Tibetan Buddhist monks and Western ideas with English theosophists forming into the closest thing to the modern phenomenon, this art is known as **Tulpamancy**, the art of summoning or creating a sentient being within the mind that can take any form they wish, develop abilities that the typical person is not capable of, and be beneficial in numerous ways. Purpose-wise, a **tulpa** can have a myriad of things they can perform from being a normal friend, lover, moral support, and/or can fulfill the role of a family member, but most Tulpamancers, people who craft tulpas create a tulpa for general companionship. Tulpamancy is an obscure practice that has survived the millennia with relatively small numbers of Tulpamancers compared to the population, but the exact number is only in the mere ten thousands. Despite the outweighing factors, Tulpamancy has still remained within society as something that is considered strange, outlandish, and demonic in some ways when viewed by certain religious parties or more close-minded populations.

Before assumptions are made, Tulpamancy (at least the psychological perspective, which is what the majority of Tulpamancers believe) is not the work of a cult, magic, or anything that is considered mythical, but a theory pinned on the creation of a tulpa by how the human brain creates a separate network (the tulpa's conscious) via the use of [mirror neurons](#). A practice such as Tulpamancy is incredibly difficult to evidence due to it being within one's mind, but it is also described as a "experience it to know it" practice due to the lack of neurology done on Tulpamancy, thus leading to less of a scientific answer for the inner workings of the practice. In addition, the name of the practice, Tulpamancy is the only true link to the Tibetan Buddhist practice in modern day, which that name has been translated and bastardized where it does not resemble the original name in the slightest. People often confuse Tulpamancy as cultural appropriation due to believing that the practice is directly taken from Buddhist monks in a disrespectful manner. However, this is not true since [Tulpamancy is a hybrid of Western and Eastern ideas](#), only being linked by the name. Creating a tulpa can be a lengthy process-- spanning over the course of an instant to numerous weeks of interacting with the tulpa before the tulpa becomes sentient along with developing other skills; the amount of interaction, also known as forcing it takes for a tulpa to become sentient is a variable and cannot be accurately gauged.

Many skills such as **independence, vocality, visualization, imposition, possession, switching, parallel processing**, and **fusion** are some of the main skills, as not all skills of Tulpamancy are well known. Each skill will be delved into on how to practice and train said skill and to generally develop a tulpa efficiently with several techniques for most skills along with the two types of **forcing** involved as well as other **mental constructs**. There are not only those skills, but disorders such as **LSS/SLS** and **FLS**, **the three types of tulpas and how each one develops differently**, **ethics with the practice**, **tulpas and social life**, **tips for beginning Tulpamancers**, and the varying **zones regarding a tulpa's possible threat level** that they could possibly own. For readers who have been entranced by the art of Tulpamancy and wish to learn it, this guide is meant to tread upon the more obscure of skills and abilities along with the more untouched (and precarious) aspects with tips and methods for the more mainstream practices as well. First of all, the process of creating a tulpa is necessary before anything else.

Section Two: Explanation of a Tulpa

To put it simply, a **tulpa** is a sentient being that inhabits the host's mind similarly to an **imaginary friend**, but can think independently from the host, have a different personality, and can gain a plethora of skills and memories over time that differ from the one who created them. Unique parts of a tulpa can practically be anything from subconscious mannerisms to something as simple as a different coffee preference, and these variations can be drastically different from the host or even quite similar; a tulpa can have some overlapping traits of the host (such as being friendly for example) and still be completely separate and autonomous.

A tulpa can take the form of anything one's mind can conjure or even have no form at all and they can perform any action that can be thought of such as spawning a creature or item into the host's mind, the physical plane as a vision or using the **mind's eye**, or a **mindscape**. Almost anything about a tulpa can be incredibly varied from voice, form, personality, it is simply to the limit of the host's mind. However, a tulpa **cannot** interact with the physical plane unless making use of **switching, possession**, or **proxying**, but can create the illusion of interacting with the host and only the host using the five basic senses with enough practice known as **imposition**, or controlled hallucinations. In addition, a tulpa can indeed appear in the real world only in the host's perspective either by being seen through the host's **mind's eye** or literally with the practice of **visual imposition**.

Where a tulpa is most of the time is personal preference to the tulpa and can of course vary from constantly being on the physical world or within the host's mind or even both as an even balance. To be rid of a tulpa is the act of putting the tulpa into **dormancy** or **dissipating** them, which can be done in two ways: forgetting about/intentionally ignoring the tulpa, or putting them into dormancy intentionally. With dissipation, it is completely destroying the tulpa to the point of no return, which can take an extreme amount of time and effort, especially if the tulpa is resisting. Of course, this is highly discouraged and should only be done in the most dire of situations. Luckily with dormancy, a tulpa can always be brought out of dormancy by focusing on them once more and by other means, but dormancy is described as slowly fading out of existence and it is generally indescribable, as the tulpa loses consciousness. How it has been described by some such as one of the authors for this guide's friend described his tulpa, Kai going dormant by starting off by Kai appearing to be asleep, but he eventually decomposed into nothingness.

However, this process may vary from **system** to system, and some do not even believe dissipating is fully possible.

The capabilities of a tulpa are near limitless in terms of being in the mind, as they can perform anything a person can do without interacting with the physical plane excluding **possession** and **switching**, but they can do even more than an average **singlet** thanks to the abilities they develop over time or with enough practice, let alone the self-wellness skills meditative practices Tulpamancy brings if one wishes to create a tulpa through meditative means. This allows them to be, in a sense, the most understanding and thoughtful companion to the host (even sometimes knowing the host better than the host knows themselves) simply by living in the same body and mind and essentially knowing their host's inner thought process, memories, motives, and even unconscious inner workings of their host if allowed; many Tulpamancers crave this aspect and companionship through Tulpamancy. There is a lack of barrier between a tulpa's memory and the host's without specifically training up those barriers, and most prefer the lack of barriers for convenience and understanding. However, there are variants of what would be considered tulpas that may not simply come about from creation, but through other less likely means.

Section Three: Different Types of Tulpas

Tulpas can be categorized into three different types of tulpa depending on how they were created, and each type of tulpa develops differently and can be more difficult or simple to develop depending on their origins. They however can cross paths in development where origin no longer matters, or even coexist with the host despite these differing beginnings. All three types of tulpas so far include: **natural tulpas**, **summoned tulpas**, and **semi-natural tulpas**. Summoned tulpas are the least likely to be a potential threat depending on circumstances, and natural tulpas tend to be the most difficult to **deviate** into a more passive being depending on their emotional makeup.

Being the least volatile, **summoned tulpas** are created wholeheartedly by the host and tend to develop the skills **vocality**, **visualization**, and can either develop **possession** or some form of **imposition** usually much later on compared to the first two skills; they are considered the box-standard, most common variant of tulpa.

Natural tulpas are created by the host experiencing an incessant and powerful emotion/stress over an extended period of time and natural tulpas start off as **offshoot personalities** before becoming a natural tulpa; they develop **possession**, **switching**, and **fusion** the quickest in standard scenarios.

Semi-natural tulpas are a mix of the two and are created by intense obsession with something (most likely a character of some sort) mixed with an extreme emotion to create a semi-natural tulpa (which can be **fictives** in certain situations), but they can also be created by focusing on said emotion for long enough; they appear to develop **vocality**, **switching**, and **imposition** from what information has been gathered and from experience.

Depending on the type, each develops at a different pace and develop different skills, but the safest type of tulpa to have is a summoned tulpa due to the skills they typically acquire first and how they are willingly created by the host. Reasons as to why semi-natural and natural tulpas are generally more volatile simply lies in their origins and intended purposes-- especially with natural tulpas. Skills not initially developed can be caught up with enough time and practice to where all three types can be equal in capability-- just that each one faces their own adversities during development and some more than others.

Section Four: Basic Creation of a Tulpa

Repetitive actions exist within all living beings as a means of survival and evolution, but the same even applies to the creation of a tulpa in a general sense. No matter what type is chosen, a tulpa is created in a similar fashion to that of a habit-- through repetition of the action until it becomes second-nature. Training and general development of a tulpa can be compared to that of raising a child and watching them develop and mature. Failing to focus on a tulpa via either **passive** or **active forcing** will eventually cause the tulpa to go dormant, but it becomes more difficult for a tulpa to go dormant depending on how long the tulpa has existed since a tulpa is more and more difficult to go dormant the longer they exist and are focused on. A lack of forcing in a tulpa's early days after being created can result in dormancy quite quickly, thus it is pivotal to focus on a tulpa the most during their early days similar to that of feeding an infant constantly the first few weeks or months after creation. Eventually, a tulpa may not even require any type of forcing to remain conscious, but simply sustain themselves.

Interacting with any type of tulpa or other type of systemmate in general will strengthen their presence; it could be simply having a conversation or simply being in each other's company as long as some type of attention is being directed at the tulpa. What is imperative is that time, even a small amount a day is given to the tulpa; this also shows the devotion and love the host is giving to the tulpa, possibly sowing and growing a deeper, connected bond. As such, it is quite likely that the tulpa has no interest in harming the host or being a nuisance (excluding certain types of natural tulpas), but instead acting in the host's best interest at first wholeheartedly (also dependent on base personality), but differing opinions are also a striking mark of sentience. Far after the tulpa is fully developed and not dependent on daily **forcing**, it is still highly recommended to spend time with them for the sake of it instead of mere progress.

Goals for a tulpa in terms of development first start off with **independence**, or more simply becoming sentient and not relying on the host's thoughts entirely unlike a **servitor**. Independence is achieved through either the two types of forcing and with due time, but the signs of the tulpa becoming sentient is when the host or another systemmate cannot dispel the tulpa like a servitor immediately, the tulpa has different opinions and tastes, and when the tulpa can hold an interesting conversation with their host. For all three types, independence is the first step in development, but then each of the three types branch off into their separate pathways. However this may be, each of the three types originate, develop, and even act differently, thus before deciding on a type (if one has control over that, which is not likely with natural tulpas), it is incredibly paramount to know about each respective type before making a decision, then focusing on more of the optional skills.

Section Five: Creating a Summoned Tulpa

Easily the most tame out of the three types of tulpa, summoned tulpas are completely created willingly by the host and they generally develop the least manipulative and possibly harmful skills first on average. To begin creating a summoned tulpa, it is recommended (but not required) to plan out the tulpa's personality, likes and dislikes, appearance, and even their gender and speech pattern before beginning the creation process. Said process can be likened to outlining a fictional character for a story, but with a much different intention. But as stated previously, this step can be completely skipped over if it is desired that the tulpa develops their own personality, and this particular method of creation has become more popular with time.

Drawing or creating a soon-to-be tulpa (such as 3D modeling or drawing) first can assist with **visualization**, or even creating an elaborate description of them. Creating a tulpa based off of any well

fleshed-out character, living/deceased friend, or relative (a **fictive/factive**) is **not** recommended due to the fact that the tulpa would most likely have an identity crisis unless a character is based off of the tulpa themselves, or they are told that they are not that character and that they simply possess the form of that character-- especially if the character is from other media that is not created by the host, or based off of someone in real life. In addition, this fictive/factive may carry baggage from their source, some of which may potentially be traumatic or negative, which is unfair to this fictive/factive since their life was not truly in that source or world. Over time in the community, intentionally creating a fictive/factive has become highly discouraged due to these complications. Most recommend starting with a clean slate, starting fresh to avoid those potential caveats.

Subsection: Personality Planning (OPTIONAL)

Typically used by Tulpamancers years ago when the community was at its infancy, most would pre plan their tulpa's personality before forcing and developing them. Of course, some Tulpamancers have no need for planning their tulpa's personality and can work off of nothing, others require a somewhat decent list of basic traits, others essentially need to write a character for an epic novel with that character as the main lead to develop them. Either way, it may work more effectively to nudge a tulpa in the proper direction if they have a base instead of having to construct their own.

Though a host may lay the foundation, with gained experience that differs from the host's like with a different perspective, a tulpa will naturally change and **deviate** from that base, and so forth, build something entirely unique and custom to them with time and attention. To develop personality, one must have experiences and allow themselves to act accordingly, as personality is a set of characteristics that allows one to interact and react to their environment. The environment cultivates personality, and likewise, personality can cultivate that environment. With the setting that is life, every personality is naturally different, as everyone has different experiences and memories in which their personality grows. Predictably, this too applies for tulpas.

If a host were to create what intended to be a clone of themselves through a tulpa, this simply would only last in the short term, as both the tulpa and host's experiences diverge upon the tulpa's conception. This is quite simply because they both now gain different experiences because of the unique perspectives and reactions each would have as such, not to mention the different sensory stimuli because of said points of view. Indeed, along with the change in perspective, say, not having a physical body or being "born" traditionally, a tulpa typically also experiences the world in a special and disconnected way. This includes a lack of typical senses or only experiences senses in a **mindscape** not including **possession** or **switching**, or even simply because that tulpa takes a form that is not biologically possible for a being to take in the physical world, sentient or otherwise.

In essence, this naturally will create a tulpa that will never truly be identical to a physical person who has lived their entire existence typically and this is due to those unique experiences and memories, what there is to say is that tulpas will truly be extraordinary as a result, a unique companion and blank canvas, ready to be painted and a work of art to be born. Akin to impressionable children, regardless of what the host may do to not influence their tulpa, influence will occur regardless with simply living life, as the tulpa accumulates memories and experiences, as they react to their environment and their personality absorbs. This is also truthful to physical beings, as no personality is truly solid no matter how earnestly someone attempts to keep the personality rigid, thus it should not be fretted when a tulpa deviates whether it be a positive or negative change.

Crafting a personality can be shortly done as an afternoon activity or a project that may take several days, even weeks of tweaking and edits. However, perfectionism is not ideal, worrying over the most minor of details or how the tulpa will act in every perceivable scenario is ultimately purposeless and a waste of time. As previously stated, a mere base is being built, not the entire structure at once. The tulpa will create the rest of the structure with enough time, experience, and memories. Even with such a masterfully crafted base, a tulpa will still require time and attention to form and build.

Starting off in a basic personality development, most Tulpamancers most commonly begin with a simplistic list of traits, negative, positive, or neutral. However, it is not advised to purposefully add “negative” traits, as with most traits, they hold a spectrum of positivity and negativity, some more positive or negative than others with specific scenarios, not to mention the metaphor of purposely scuffing up something that was recently purchased to give it character when that same item would naturally accumulate wear and tear as time ticks onwards. Additionally with traits being a spectrum of “good” or “bad,” it simply is dependent on the circumstances in which that trait is utilized.

Given the example of stubbornness, a trait that has both positive and negative sides. A stubborn person who resists negative peer pressure due to being stubborn would regard it as a positive trait or being too stubborn to fall prey to manipulation, while that same person may be stubborn to listen to the sincere advice of their companions, and that trait would therefore be negative in that specific context. So a trait may seem to be a benefit to one’s personality most commonly, but it may simply be the case in most circumstances or that circumstances that would paint the trait negatively are simply not present.

As such, attempt to not intentionally pick traits that are regarded as *mostly* negative, but traits that are neutral or typically positive and list them, list as many as desired or what would personally suffice. Every case diverges from what is usual, thus it is simply recommended to follow one’s heart, but if one cannot decide or listen to their heart, list enough traits that would sum a person one may know fairly well. Once these traits have been listed, detail them further than simply a list, detail how each trait would naturally be expressed, but not to a grave extent. A singular trait can be expressed in numerous manners. For example: the trait of energy, of being energetic can be expressed as being outgoing, social, or it can be expressed in having energy in having passion, enthusiasm, yet coupled with introversion. If two tulpas share a near-identical list of traits, they can still be entirely different people if those traits are expressed differently, whether more profound or subtle, more negative; positive; or neutral, or not to mention how differently the traits interact with each other given how they are expressed. That is the complexity that is personality, and certainly something to keep in mind.

For more of said complexity, ponder how these traits interact with each other. A trait can conflict with another, yet work as a result due to context and expression. An example being both kind and scornful: one may be kind to their friends and animals, yet be scornful towards the unpleasant, scornful towards those they show kindness towards. Traits that seem to conflict can still function, as personality is fluid, as seen by how many ways a person can react to a specific circumstance. Although it is possible to add “conflicting” traits with enough creativity, remember to refrain from adding “negative” traits as previously noted.

Once preparation has been completed (planning out the tulpa’s personality and traits is completely optional), it is time to begin focusing on the creation of a summoned tulpa-- which there are multiple ways to create a summoned tulpa. With semi-recent surveys and studies, **meditating** while

active forcing can actually be slower than simply just interacting solely with your tulpa or **passive forcing** since the mind would be blocking out the tulpa to remain empty and clear, as with the purpose with the recommended type of meditation: void meditation. One way to create a summoned tulpa is by focusing on the form, personality, gender, and speech pattern/voice of the tulpa in the mind over the course of a day to up to a few weeks (or longer depending on the system or if one is a **singlet**) until independence is achieved, thus is why meditation was mentioned earlier.

Meditating on the tulpa is considered **active forcing**, and a generally quick and effective way to develop any tulpa. Summoning a servitor (much easier done if the tulpa is based off of an original, self-created, well fleshed-out character) and keeping it around long enough will eventually result in the creation of a tulpa, but it is a generally longer process due to the need to constantly **passive force** with the servitor until it becomes sentient. Depending on how well fleshed-out the character is, the longer or shorter it could take for independence to develop. Over time, the summoned tulpa will eventually gain independence and begin to touch upon the other skills within Tulpamancy with due time and the addition of either **active** or **passive forcing**. Compared to the other two types of tulpa, the creation of a summoned tulpa is the safest, least intense, and least dangerous type of tulpa to create, though potentially the longest process.

Interacting with a tulpa in general will develop them; using a **mindscapes** can ease the process of interaction and bonding by giving a somewhat consistent environment for the tulpa to remain if they so choose, or they could follow the host in the material world as a form of **passive forcing**. Taking time on a daily basis to interact on a varied amount of time (preferably over ten minutes) can help immensely develop a tulpa, but it is certainly not required to force daily and stick to rigorous forcing routines. Finding things to do can be challenging, but it can be seen as simply spending a day with a friend or loved one, doing enjoyable things in the mindscapes or even in the material world. All that is entirely required to maintain and create a summoned tulpa is interaction with them and sending them thoughts and stimulation from scratch or a preexisting base.

Systems and singlets can come across a stretch of road bumps along the way in terms of developing specific skills with their tulpa(s); some systems take a period of years to simply unlock **vocality**, for example, though very uncommon for a tulpa to take such an amount of time to develop vocality. Do take in mind the possible amount of time it could potentially take and not to rush the creation process, as that would add unnecessary stress and defeat the purpose of creating a tulpa to begin with; each grow and change at their own, unique pace due to the experience being largely subjective, with even the greatest amount of forcing cannot change the outcome entirely. Enjoyment and time spent together should be of top priority instead of always seeking development.

Section Six: Finding a Natural Tulpa

Surprisingly common in certain communities, **natural tulpas** are not at all created willingly by the host except for developing skills after discovering one, and are usually not wanted for obvious reasons. For the creation of a natural tulpa to occur, the host must experience an intense emotion or stress of some kind or even a mix of emotions such as rage, sadness, and fear, and the host must experience these emotions for a fair amount (not exactly known, it varies from system to system) of time. Inept management of emotions such as bottling emotions may be a factor for the development of a natural tulpa, but this is merely a theory. Causes of a natural tulpa are also if the host is extremely stressed by something, as the purpose of a natural tulpa is to remove the source of the stress, or to aid the host in coping with said stress (not always considered pathological following the DSM-V). Although the intentions

have good purpose, a natural tulpa's methods are incredibly outlandish due to their nature before **deviating** into something less primal depending on what emotion they originated from.

Rage is easily the most dangerous, as the tulpa's personality would be heightened rage and their methods as to dealing with the source of stress are the most questionable, and they are the most likely to attempt to **force-switch**, **force-possess**, and even **force-fuse** when enraged (which it is very easy to get a non-deviated, natural tulpa to be enraged) without the host even realizing it. The emotion the natural tulpa originated from can be summarized as the host's possible, suppressed emotions in some cases, and the emotions they originate from are largely exaggerated as they are again, the embodiment of the host's suppressed emotions.

Reasons as to why someone would wish for a natural tulpa instead of a summoned tulpa are little to none, as a natural tulpa is far more dangerous, hard to notice, and they can be unpredictable. One thing to note about natural tulpas are that all natural tulpas begin as **offshoot personalities** (not to be confused with **DID**), but will become a natural tulpa once they acquire or are given a form. Reasons as to why natural tulpas are more of a threat than summoned tulpas are the skills they develop first-- skills such as **switching**, **possession**, and **fusion**, as each has to do with manipulating the host's body in one way or another in an attempt to literally shield them from whatever is causing the host's stress, or to remove said source of stress. Abilities such as **vocality**, **visualization**, and **imposition** are not of top-priority when it comes to the lone development of a natural tulpa, thus they fall a little behind in terms of those skills.

As previously mentioned, many people actually have offshoot personalities without even realizing it, but one can even search for their natural tulpa within their own mind if they show the signs of possibly possessing a natural tulpa. Written by Darkflame (a close friend of the author), he has listed the signs for possibly having a natural tulpa by the simple questions that he asks people, "Have you had any strange dreams, thoughts, hallucinations, or feelings? Do you have feelings of not being in control, voices in the head? What about limbs seeming to move on [their] own? What about reappearing forms, people, or pictures in your mind? All of these signs are signs of a [natural] Tulpa, if you experience some, or even all of these, you may have a [natural] Tulpa." Not all signs need to be present if a natural tulpa is present, however. Other signs such as feeling not in control of oneself and becoming an 'observer' (still aware of the body's senses) can be common when a natural tulpa force-switches without the host realizing it, but if the host experiences **blackout** (falling unconscious upon switching, loses track of time as a result), then it is very likely that the host may be experiencing a form of OSDD (other specified dissociative disorder) or if the rest of the symptoms/causes are present, **DID (dissociative identity disorder)**.

Subjective is the word of the day when it comes to searching for a natural tulpa within one's own mind; it could range from days of searching to merely just five minutes. Feeling for the presence (the sort of presence a developed tulpa would emit where it is powerful and distinct where no servitor the mind immediately spawns could replicate quickly enough) of a natural tulpa is recommended, as seeing is not always believing when it comes to the mind, therefore tricking one into mistaking a servitor for a natural tulpa if one is not careful. Symbolic representations of the subconscious to look high and low for that presence (and whatever form it may have if applicable) would be a way to search for a natural tulpa still in their stages of development who during that process could take advantage of the unconscious mind as a hideaway, even calling into the subconscious for a natural tulpa and seeing if there is a response is a way to also see if the natural tulpa is not exactly skittish when called (especially since most early natural tulpas lack a form). Meditative practices to hone the mind before searching can be optimal as well. Essentially having the intention of finding a tulpa could actually prove harmful due to the placebo effect, so please

search with an open mind with no set expectations while doing so to prevent a potential, unwanted tulpa spawning from that belief unless there really is a natural tulpa present.

Ironically enough, natural tulpas (especially the ones created out of primarily rage) almost always do the complete opposite of what their purpose is, as they generally causes even greater stress than relieving it. In conclusion, a natural tulpa is rarely ever desirable compared to a summoned tulpa due to their 'quirks,' but it is important to know the signs of having one, discovering the natural tulpa, and getting them to deviate before they become too present and/or volatile as time goes on. Potentially later in deviation and aiding a natural tulpa to quell their primal origins, they too can become close and dear companions as such with any other type of tulpa; they simply struggle with the terms they were brought into existence with.

Section Seven: Aiding the Creation of a Semi-Natural Tulpa

Simply unheard of to most in terms of name, this is a surprisingly common type of tulpa, as cases of **semi-natural tulpas** are relatively common. To put it simply, a semi-natural tulpa is either an obsession (common amongst people with ASD, which is a high fraction of the community) come to life potentially in the form of a **fictive/factive** (they can be extremely similar to **walk-in tulpas**) or purposefully made natural tulpa that the host influenced the creation of. From the amount of cases studied, it appears semi-natural tulpas are a mix in terms of skills they develop and can potentially be wildcards in that regard, as some semi-natural tulpas appear to learn **vocality, switching, and imposition** the quickest compared to natural and summoned tulpas in most cases in certain communities (though, it may be the community vibe itself that influence the tulpa to naturally learn these skills), thus again, being a hybrid of the two.

Semi-natural tulpas are more well-known now since of revising this section; they are seen to be more common in mixed Plurality communities rather than pure Tulpamancy ones. It is not exactly recommended to aid in the creation of one only the sake of study, as that is extremely unethical, but it could be easier done by interviewing and observing certain communities in regards to study. But creating a semi-natural tulpa does have paths to take in terms of aiding in the creation of one, as depending on how the semi-natural tulpa is created determines how possibly willing the host is.

Having a deep and complete obsession for someone or something-- especially a character of some kind where the host's life revolves around it over an extreme amount of time (possibly up to years), and is not exactly the recommended route due to the unhealthy level of obsession like this being seen as highly unhealthy. Focusing on a deep emotion for an extended period of time and giving it traits is the second way to create a natural tulpa, but it is **not** recommended to use negative emotions such as (especially) anger, sadness, or fear, let alone a mix of the three or even two. Emotions and obsession are the part of a semi-natural tulpa's creation that relates to their natural tulpa side, and the willingness or aid (especially with the emotional method) are the sections of a semi-natural tulpa that relates to a summoned tulpa. Overall, a semi-natural tulpa is more of an experimental route due to its lack of knowledge if one wishes to create them, and is not entirely recommended due to this, but is a method of having a tulpa nonetheless.

Frequently, semi-natural tulpas can also fall under the definition of a **fictive/factive** if they take the form of someone or something that is pre existing. Potentially a fictive if their form and/or personality is from a fictional source, and factive if their source is from reality such as a celebrity or perhaps deceased friend or family member. Reasoning to this in easily equated to the obsession a host may have that spawned the semi-natural tulpa in the first place, likened to authors obsessing over characters their create

to accurately depict said character. This obsession falls under the category of **active/passive forcing**, yet indirectly.

Section Eight: Active and Passive Forcing

With the tulpa found/created/helped, they are now present in the mind, most likely sitting there or doing something else depending on the type of tulpa, but most importantly, allowing the tulpa to fall **dormant** is the opposite of what should be intended. **Passive** and **active forcing** are similar to feeding someone; it gives them strength and energy and also nourishes them to grow; that is an accurate comparison to what active and passive forcing are in an essential view.

If one active/passive force with a tulpa on a daily basis, then they are bound to grow in strength and it prevents them from going **dormant**, the same goes for the inverse. Both methods of forcing work, but there are advantages and disadvantages for both, but it is mainly up to time constraints and personal preference.

Passive forcing is similar to keeping a thought in the back of one's thoughts, essentially multitasking; the tulpa is present while performing different tasks and is cable of manifesting them to the physical plane and are still able to interact with them or even interact with them in the **mindscape** while doing something else.

Making use of passive forcing can involve simplistic methods; some more niche in use due to context and circumstances. Time spent during passive forcing can essentially be any activity and the tulpa could be present within the **mindscape** or imposed in the general vicinity, perhaps not even formed and simply listening. Techniques to passive force consistently can vary in daily life and the circumstances present, but it is regardless encouraged to do frequently.

Method One: Using Proxying and Having the Tulpa Communicate with Others

Allowing a tulpa to interact with others via online chat rooms is a form of passive forcing, but requires a form of **proxying** capability or **possession/switching** in order to allow the tulpa to communicate properly. This allows for growth in personality and social skills with beings in the outside world. Session length of course varies, but this method may also take the form of journaling what the tulpa wishes to be written down as a form of self-expression.

Method Two: Impose the Tulpa and Have Them Follow and Interact with you

More similarly to **imaginary friends**, imposing the tulpa and having them accompany the host throughout the day not only is a mode of passive forcing, but may in tow serve as a way to train a tulpa's presence in the physical world and would assist in having the tulpa present form as a positive habit. Employ use of reminders (notes, finger strings, etc) if the tulpa's presence fades unintentionally until the tulpa simply remains presence unless they so desire to leave; this extra step is completely optional.

Finding things for the tulpa to do can be quite basic: interacting with the environment such as lounging in the sunlight, fiddling with objects in the area, and the possibilities continue. Taking part in the environment as if the tulpa was a physical being in the state can also allow development for sentience, given that the tulpa must think of what they can perform in their environment; though possibilities are dependent on the setting.

Method Three: Keep the Mindscape Present and Passively Observe

Within the mindscape can serve as an adaptive setting for passive forcing; keeping this mindscape around as a form of daydreaming can prove to be effective if there is naught to do in the material world. Correspondingly, it is suggested to remind oneself to keep the mindscape present and disallow it to fade with the tulpa within it.

Multitasking may be needed depending on what actions are being done in the physical plane, but what is imperative is to maintain some sense of focus on what the tulpa is doing within the mindscape, potentially **narrating** or interacting with them in a daydream sense, but it is recommended to keep some attention to the physical world as well depending on the circumstances.

A method such as passive forcing is more suitable to others who are decent at multitasking and/or do not have the time to **active force** with their tulpa, but however, this method is potentially slower than **active forcing** in a case-by-case basis and depending on the person.

Active forcing is when the host solely focuses on a tulpa for a set amount of time while interacting with the tulpa inside of the host's mind or in a **mindscape**, perhaps imposed and focusing solely on interactions with the tulpa, this method is seen as more effective by the general community (though there is evidence that passive forcing can be more effective in certain cases), but requires focus and time to do it on a regular basis.

Other things cannot be done in the physical plane, as the host's focus must be on the tulpa, so it is not as flexible as passive forcing. Partaking in active forcing can be merely an immersive daydream or a meditative ritual depending on preference, and it suggested to at least active force at least ten to fifteen minutes per session, but it is perfectly acceptable if the host does not always have the time for it. There are few methods for simply participating in active forcing, but there are many things that can pass time within those sparse tactics.

Method One: Use Meditation to Enter a State to Interact with Complete Focus

Meditation is heavily encouraged, perhaps almost required for tulpa creation. Entering a meditative state, losing sense in the physical world and entering the mindscape to solely spend time with the tulpa is what most hosts tend to do to active force. These sessions can span from merely ten minutes to several hours at once (taking breaks in between is suggested for the sake of the host's well-being); there are copious amounts of guides online that have meditation practices that go into far more elaborate detail than what is presented here.

Affirming a tulpa's form in this state is a means of active forcing, the area around the tulpa can simply be a void while the host focuses on the tulpa's form, what they are like, and so on in earlier stages. Further into development, a **mindscape** will most likely be made to interact with the tulpa for active forcing sessions. However, preserving focus on the tulpa especially during the period spent active forcing should be the priority, hence the previous steps to step within a meditative state to sharpen the mind and allow creating the tulpa with less outside distractions.

Method Two: Interact in a Mindscape

When there is active forcing, there tends to be the frequent use of a **mindscape** that allows for incredibly more intricate interaction than simply within a void due to a mindscape merely being limited by the host's imaginative capabilities. As such, activities such as training **vocality**, **parallel processing**, and simply nudging the tulpa towards sentience can be done within this mindscape.

Anything and everything is possible within the confines of the mind, which can be incredibly helpful for finding activities to do whilst active forcing. No specifics on what activities are recommended due to the sheer quantity of potential activities that there would simply be too many to list; simply spend time with the tulpa within, preferably in a relaxed state in solitude.

Either of the two methods are essential on a near-daily basis to keep the tulpa healthy, to keep the tulpa developing, and to prevent the tulpa from going **dormant** in their early stages. **Dormancy** is imminent if the host does not active or passive force with his or her tulpa at least semi-regularly if the tulpa is summoned and/or young, and is essential to know when practicing Tulpamancy.

Section Nine: Mindscapes/Wonderlands

Worlds of infinitely many possibilities within the mind are a plain and easy way to explain the concept of what is commonly known as a **mindscape**, or the most common term being a **wonderland**. However, wonderland seems too fantastical and silly of a word to be taken seriously, thus mindscape will be used in place due to it being a more accurate synonym.

Mindscapes are commonly used as a home world for a tulpa or other thoughtform in the same vein as the landscapes within daydreams, yet these lands remain consistent, perhaps also dynamic depending on the complexity of the world. Incredibly complex mindscapes possibly entailing entire universes are commonly known as **paracosms**, but a simplistic or even no mindscape can work when it comes to creation of a tulpa. In essence, mindscapes are optional, yet can be more effective when creating a tulpa due to them giving an environment to active force in or simply a place where a tulpa can dwell when the host is not spending time with them.

Due in part of how much variance a mindscape can have, they can be without limits, logic, or may simply be a quaint village in a valley. Specified mindscapes do not particularly matter nor how dynamic or detailed they are; some Tulpamancers simply have a house or apartment as a mindscape, which works perfectly well for them and their needs. Others have multiple mindscapes, perhaps separate or interconnected for each tulpa if there is multiple; there are no limits in what can or cannot be a mindscape. People who are not plural in any form can have a mindscape; no tulpa or other thoughtform is required to have a mindscape.

Visualization is a required skill for creating a mindscape to some extent; the truly difficult step of the process is maintaining a mindscape and keeping it consistent. Using methods in the visualization section may prove to be useful, especially methods in adding detail. Yet, starting as a base can be quite simple in the form of imagining a somewhat bare landscape or area and adding detail over time. Daydreaming again is a way to explain mindscape creation, perhaps visiting that area on occasion or during active forcing sessions and refreshing what its appearance is if details or sections are lost with time.

Having a mindscape for a tulpa to inhabit is not a necessary step for tulpa creation, but can be effective for activities and forcing sessions; they can lack or have incredible detail that authors would only dream of. Furthermore, having a mindscape allows to train **visualization** with areas and landscapes and

not just with a tulpa; they are a completely optional process, but nevertheless beneficial if the time is taken to create one.

Section Ten: Methods of Deviating a Tulpa

This is pivotal to know when one possesses a natural tulpa, as most natural tulpas begin as unruly and chaotic-- especially if made of rage; **deviation** is when the personality or appearance of a tulpa changes-- usually for the better in most cases and can be seen as a sign of sentience. Of course, any type of tulpa can and will deviate over time, but some tulpas do not deviate at all on their own, or some simply deviate naturally from what they once were like. It is important to know at least a few methods of deviation just in case a tulpa is out of control, or you so happen to have a natural tulpa, thus is why some methods were made.

Method One: Switching Allowances

Method one involves a system as a way to form trust, but this system is made solely for natural tulpas, as it requires the ability to **switch** with the host, which most undeveloped tulpas are early development, thus most cannot switch. Created by Darkflame, a friend of the author, this method begins with the tulpa being allowed to switch up to five times each week, once a day; the tulpa gains a switch to up to seven times a week if the tulpa behaves for an entire week, but they will lose a switch if misbehavior occurs while the tulpa is in front and the host is required to switch back immediately.

Not only that, but the tulpa is recommended to wear some type of item that saps the tulpa of their energy or presence to prevent misbehavior as well until the tulpa deviates, yet the item should not sap them into dormancy and if it is, remove it from the tulpa immediately, and once the tulpa fully deviates, the system is allowed to disband. The item is only necessary if the tulpa is incredibly unruly and constantly attempts to force-switch with the host, force-possess, or cause or other negative effects towards the host or other system members.

Method Two: Point System

Another method involves a point system to where misbehavior results in negative points and good behavior results in the addition of points, and if the tulpa reaches -100 points, then the host would force them into dormancy, while certain milestones of negative or positive points can result in a loss or gain of abilities such as being able to **switch**, **possess**, **fuse**, or use **imposition** as time goes on until the tulpa entirely deviates where such a system is no longer necessary.

What actions cause a specific amount of points is up to the host and potentially other system members; this deviation method's point system should adapt to the current standing with the tulpa in question instead of remaining stagnant.

Method Three: Scare Tactics

A third method would be the least kind and refers to expressing dominance and using fear as a way to scare the tulpa into deviating, but is not exactly kind towards the tulpa and could easily backfire depending on what the tulpa is like. As such, this method is discouraged and likely to be a last resort before **dissipation** if the situation truly calls for such potentially abusive actions. This involves perhaps

changing one's internal mindscape form into something much more imposing and intimidating, altering of the voice, and essentially using it to scare a tulpa to prove that they are not the ones running things.

One final method could be discussing issues out with the natural tulpa as long as they are calm enough to engage in discussion, sort things out via conversation and negotiation. Show them kindness and understanding with words, acts of affection, and giving them a chance to prove themselves. If they are non-negotiable, refer to method one until the natural tulpa is willing to civilly talk about the issues at hand. Which if that does not work, then refer to one of the other methods on the list.

Deviation is almost required when you have a natural or semi-natural tulpa, but it can be as a sign of development or sentience for summoned tulpas, as some tulpas (especially natural tulpas) can start out incredibly unruly, manipulative, and/or chaotic, thus deviation is incredibly pivotal to prevent havoc from being caused by an unkempt tulpa. Deviation should never be actively harmful, but nearly a guiding hand to assist the tulpa in adapting well to being a part of a system and get along well with the host and potentially other systemmates. As such, most natural and semi-natural tulpas tend to be more content after deviating, and in specific occasions, it simply may be necessary.

Section Eleven: Independence

Note: this step in tulpa development can be skipped if there is a natural tulpa or a semi-natural tulpa already present and are showing proper signs of autonomy. **Independence** is when a tulpa becomes sentient (**vocality** is usually associated with independence), and is the first step into developing a tulpa properly compared to a **servitor**. Gaining independence tends to be incremental and can be observed through a tulpa's early development such as having differing opinions from the host, the ability to surprise the current fronter/host, and even **deviate** on their own without much warning.

Giving a tulpa independence is simply done by **passive and/or active forcing** with them over a variable of time until the listed signs occur: the tulpa is able to have an in-depth conversation with the host, the tulpa does not rely on the host's thoughts to speak (which is also part of **parallel processing**), if the tulpa is able to experience normal emotion without it being inflicted upon them such as like a sentient being, they are able to send **emotional responses** where you can receive possibly overwhelming sensations of emotion from them, and/or they are able to sincerely question their own existence; their life and the situation they are in. Another thing to note is that this step is required as a branching step for the other steps of a tulpa's development to begin, and all tulpas must have some skill independence before anything else.

Some steps can be taken to encourage a tulpa to develop independence such as coaxing them to think for themselves; examples of this can include asking them questions of the environment around them such as, "What do you think of the weather today?" or, "Do you think this is a good idea?" Engaging them in activities in the physical world is a crucial step in helping them gain awareness of the world and its happenings; how long it will take for a new tulpa to reach this point is a variable, but not one to be rushed. Other tulpas may simply take longer to separate properly, patience as with the rest of Tulpamancy is highly encouraged if not required in most cases.

Section Twelve: Parallel Processing

For a **tulpa system** to function well and to be considered well-developed, **parallel processing** is an important step in tulpa development, which parallel processing is the skill a tulpa can have with being able to act and think independently from the host and not depending on them to function entirely. Parallel processing of course can be developed over time via **active and/or passive forcing**, but there are also exercises that can be done to hasten the process as well. Various parallel processing exercises can be found below:

Method One: Tulpa See, Tulpa Do

This method requires at least proficient skill in **possession**; this possession game involves the tulpa or host/current fronter to mimic the other's movements by the tulpa controlling half of the body, and the roles of the movement creator and the one to mimic the actions can be switched as certain rounds. As time goes on, the movements should become more difficult for the tulpa or host to mimic as rounds go on, and it is encouraged for tulpas especially to be the one to make the moves to think of their own movements, and attempt to create more complex movements without the host reading the tulpa's thoughts for the solution. Creating more intricate and varied movements for the host to mimic each later round can develop parallel processing and even functions as possession training simultaneously.

Method Two: Guessing Game

For this practice to function properly, the host/current fronter must prevent the tulpa from reading the intentions or thoughts and vice versa, which can be done by simply willing the tulpa out of the main stream of thought and forcing them to use their own or using symbolism by summoning a barrier of some kind around the mind/memories, but it may take a few attempts before both parties are unable to scan the other's thoughts for the answer.

Looking for the answer during the game can be accidental, even with preventative measures, so it is advised to practice a few times until both are sure that they cannot accidentally look through the other's mind. Have the opposing party have an object in mind and the other will be allowed to ask a specific number of questions, likened to twenty questions, then attempt to guess what the other is thinking. Especially important for tulpas, attempt to make the item something that the host will not expect while they are guessing, along with the same should be done for the host as well to allow the tulpa to ponder and develop parallel processing by attempting to think of what the item is. Eventually, it is likely that the tulpa would take several questions to guess the object or even fail to guess it entirely instead of guessing it on the spot.

Method Three: How Many Ways

Math equations are perfect for this practice, as this method involves taking turns to find different ways to solve an equation, puzzle, problem, etc and see who can find the most ways to solve the problem. **Switching** and/or **possession** is optimal, but not a requirement. Using this practice can allow the tulpa to think of how to solve it while not being allowed to use the same answer that the host or another tulpa/headmate has used until multiple solutions are found. It is also desired that another **system** entirely gives the problems for the other system to solve, so that accidental access to the answers between tulpa(s) and host does not occur, and can be a way for two systems to challenge and compete-- giving incentive for the tulpas involved to attempt even more to solve the problem and further their parallel processing capabilities.

With these methods and due time, parallel processing will allow a tulpa to think and function independently to a degree, and they would eventually be able to surprise even create surprises without the host having any inclination when they have mastered the skill along with being able to have their own train of thought to a degree. For general life and tulpa development, this skill is pivotal to being able to switch and still be able to think without relying on the host.

Section Thirteen: Vocality

Vocality is when a tulpa possess a somewhat unique, distinct voice via what is referred to as **mindvoice** where they are able to communicate clearly and this is where development steps differ from tulpa to tulpa-- especially depending on the type of tulpa; summoned and semi-natural tulpas are usually the first to develop this step compared to natural tulpas. Typically, this is one of the most important skills in Tulpamancy for every type of tulpa due to tulpa and host finally being able to properly communicate and is *usually* seen as the tulpa becoming sentient upon gaining it (does not mean a tulpa has to be vocal to be sentient, however).

From days, to weeks, to months, or to years, vocality in terms of obtaining it can vary extremely from system to system. It could come naturally through **narration**-- the process of directing one's mindvoice towards their tulpa or other thoughtforms, or they need assistance by being probed with questions and being allowed to answer; the common saying of, "Talk to the void until it talks back," is a simple way to describe **narration**.

Hosts tend to let it fly over their heads that not only does the tulpa need to speak back, but the host also has to train to be able to listen to any thoughts being directed at them. White noise can be a useful tool when trying to learn how to hear or to help your tulpa speak more clearly as well while practices such as **void meditation** can actually be harmful to your tulpa, as you are blocking every outside thought, including any possible thoughts and sounds your tulpa might be sending you.

Signs of a tulpa attempting to communicate can be seen through **head pressures**, known as a feeling in a specific spot on the head, which tends to not be painful, but can potentially be in certain cases. Some hosts use head pressures as a way for non-vocal tulpas to answer yes and no questions by having head pressures or other bodily responses to a specific side for yes and no. Minorities may even experience absolutely no head pressures while forcing, yet their tulpa is still developing independence and vocality regardless of this. As such, if a tulpa is capable of using head pressures and nothing else, this is a means of simple communication for the host to ask close-ended questions and ask their tulpa to respond with head pressures in specific areas or simply "no" through a lack of a head pressure and "yes" through one. For Tulpamancers, this tends to be the method of communication even before **tulpish**.

Communicating through raw emotion, images, and/or concepts is the basic definition of **tulpish**; tulpish tends to be a step before true vocality with words and some systems still use tulpish instead of vocality if they are too haggard to formulate sentences. In use and complexity, tulpish is a step higher than head pressures in terms of a tulpa's development and/or sentience by being able to answer open-ended questions through tulpish through the use of imagery and emotion to give the host a better idea of what the tulpa is attempting to convey. In specific cases, tulpish is able to communicate specific emotion or intent better than simple vocality; using tulpish still holds practical usage even when one develops vocality fully.

Other signs can be **emotional responses** (emotion felt from the tulpa, possibly affecting the host's own disposition) that tends to be a sign to many Tulpamancers that their tulpa is developing instead of remaining stagnant. These emotional responses can potentially be that "alien feeling" that many Tulpamancers in communities describe when their tulpa began being able to use vocality. Specific cases posted by Tulpamancers state that the experience can indeed be intense and overwhelming, certainly noticeable with given context if it is a tulpa doing or not.

Exercises for having a tulpa learn and develop vocality comes in a variety of forms, which one works best is entirely preference and some methods may simply not work for others. This is to be kept in mind; give an honest try to each method to find the one most suitable and effect; it may take trial and error before locating the right method.

Method One: Use Narration During Active Forcing Sessions

Directing thoughts to a tulpa through **narration** is considered the most pivotal method in developing vocality; narration can be used to prompt the tulpa with questions about current events occurring in the material world, or even describe oneself and the world to the tulpa as enrichment.

Participating in this can be quite simple in practical use with either type of forcing; the possibilities of what can be narrated are essentially infinite with one's creativity. Relaxation may assist in giving a more affable environment for one to narrate and for the tulpa to have an easier time attempting to give a response. More time taken per narration session does indeed help in vocality development, but it should not be to the point where the mind becomes haggard and unable to focus; short breaks are recommended.

May the session take place out in public with **passive forcing** or in solitude with **active forcing**, some level of focus is required to direct these thoughts specifically towards the tulpa and having fun can be incredibly important to these sessions as a form of mental stimulation. Quite obviously, expecting immediate results is rash and overestimating how quickly most tulpas develop; progress may be at a slow pace, but this is no reason to give up.

Method Two: Search Online for Possible Voices the Tulpa can Use as a Base

Having a preexisting voice as a base for the tulpa to use and become acquainted with can aid immensely in vocality development, which the tulpa can eventually deviate into whatever voice they so desire once they are familiar with using a voice in practical use. Methods using a voice the host is already familiar with (means by studying potential voices for characters from fiction or media) can improve a tulpa's ability to vocalize without distortions or lack of consistency.

Finding an entirely accurate voice to what the tulpa wishes to have (perhaps communicating what they wish through tulpish or through head pressures) can prove to be challenging, thus simply using an existing voice as a base may be necessary until the tulpa is capable of deviating their voice into what they desire. Using this temporary voice can potentially give the last needed push to properly obtain a sense of vocality.

Continue with forcing sessions with the selected voice; use in combination with **narration** as seen fit. Persistence in forcing and keeping a specified time of day to force can lower the potential amount of time needed for a tulpa to develop vocality through the paramount means of repetition and training the brain, but this is in no way required and should not be stressed if a session is occasionally missed or late.

Method Three: Use Parroting Sparingly as an Extra Push

This method should only be used if one is confident that they can cease using this method when their tulpa properly becomes vocal. If there is a lack of confidence, then it is recommended to avoid using this method in caution of ill side-effects.

Parroting as used in Tulpamancy refers to forcefully and intentionally making the tulpa speak as a means of familiarizing the tulpa with speaking with words. Before using parroting, it is highly recommended (for morality reasons) to ask the tulpa whether or not they agree to use parroting until vocality is achieved. Practicing using parroting can be the extra push a tulpa is in need of to become vocal, but this method is entirely optional and by no means necessary if not desired.

Many hosts who use parroting fear that they blur the line between differentiating their tulpa actually speaking and simply parroting, but this can be solved through simplistic logical reasoning. Effectively using parroting is a conscious decision made by the host; it essentially one questioning whether or not they took two steps forward right after doing so. If one must ask, “Was I parroting just there?” then it is probable that they were not due to questioning the action. Furthermore, if a tulpa surprises their host through vocality, then through logic, the host should not be surprised in the slightest if they were parroting. If one is still quite not sure, they may ask their tulpa for confirmation through perhaps tulpish, head pressures, or emotional responses.

As such, parroting should be used in copious amounts, else may be entirely acquainted with parroting. Especially if one feels if their tulpa is quite close to gaining vocality without the use of parroting; methods one and two should be used if this is the case.

During vocality sessions, progress can be experienced through a plethora of ways. Examples of vocality development can consist of the tulpa mumbling their words, sounding as if they are physically in the distance, distortions in voice, low in volume, the tulpa sounding similar; if not identical to the host, difficulties formulating complex sentences and simply communicate through short phrases, mixing and muddling up words, and most likely a motley of these oddities in voice soon after the tulpa becomes vocal. Experiencing such bizarre effects is entirely standard for most Tulpamancers, especially those who struggle to imagine different and unique voices.

Training vocality if your tulpa already possesses it can be simple by having your tulpa speak constantly by holding conversations with them, or asking them questions, or even by having small talk with them regularly. Eventually, the tulpa will develop a distinct voice either that of what you wish or what they wish (depending on if they are properly sentient), or even a completely new voice out of the blue. At first, the tulpa's voice may constantly change, sound off, sound distorted, or you may barely be able to hear them, but his or her voice will eventually become distinct and clear the more you practice and the more time that goes on.

Practicing and utilizing vocality can be perhaps the largest milestone a Tulpamancer and their tulpa(s) may achieve and is by large considered mostly pivotal in a tulpa gaining sentience. Taking part in

teaching a tulpa this skill is seen as the most urgent step, using several methods to the most efficient the host can use to give their tulpa what they require to be able to convey their thoughts in word form. Vocality is indeed optional, but most prefer being able to vocally communicate with the being they so lovingly created and brought forth into existence.

Section Fourteen: Visualization

Usually a prerequisite to **visual imposition**, **visualization** at its height is being able to see a tulpa or other visualized form clearly the **mind's eye** or simply in the mind without any lack of detail, distortions, inaccurate sizes, blurriness, unable to visualize the tulpa's face or specific assets, strange color palette, and/or deformities. Multitudes of Tulpamancers agree that visualization is quite imperative for a full Tulpamancy experience, but there is no requirement for a tulpa to have a visualized form to be considered a tulpa, which some tulpas do prefer such a means of existing. However, visualization grants more possibilities for interaction with a tulpa; this is one of the reasons why practicing visualization is highly encouraged and considered of importance in Tulpamancy. There are many ways to practice visualization, and each method works differently depending on multiple factors including what methods are used and how one's brain simply functions.

Utilizing visualization first begins with being able to imagine form or figure in the first place; this can be as simplistic as a shape or quite complex like a sprawling metropolis. Numerous children have taken part in this with the naturally creative imaginations with **imaginary friends**; there however are a few individuals (roughly one percent of the population) with a condition known as **Aphantasia** that either severely limits the brain's ability to visualize or entirely remove one's ability to imagine visual things. This could potentially be the case for a few, but there have actually been cases of [Tulpamancers bypassing their Aphantasia through Tulpamancy specifically](#), but this is not guaranteed for all and is seen as uncommon within the community.

As such, most are capable of visualization at least on a basic level; more creative individuals such as writers and artists are more prone to more detailed visualizing skills. Tulpa forms come in many varieties as well; different styles such as realistic, two-dimensional, in the style of certain works of fiction, and even in combination. Realness in tulpa interaction while the tulpa is visualized can depend on what style and way the tulpa is imposed; a three-dimensional realistic tulpa would most likely have a more physical sense than a two-dimensional tulpa of cartoonish style. There is an assortment of methods that can improve one's visualization, making use of a multitude of these methods and finding the most suitable ones is of course suggested.

Method One: Scanning

Processing and visualizing miniscule things and working up to the entire form is a well-known visualization method known as scanning. Taking in a tulpa's form in its entirety can be challenging for the mind if one wishes for such detail and clarity; using scanning allows the brain to slowly work on the entire form's structure instead of rushing it. Acclimating to visualizing such a detailed and regular form becomes habit with enough patience and persistence.

Scanning is quite simply easier to perform if the tulpa stands still, working up from preferably the bottom in as much detail as possible; every slight detail until every such hint is visualized. Once that section is "scanned" continue working up on each section of the tulpa up to the point where the entire form has been worked on, proceed to "zoom out" and gaze at the tulpa's entire form. Cover any bases

where detail has been lost and redo things as many times as preferred or needed. Active forcing while performing this, especially while meditating can assist in the process.

Performing this method on occasion to refresh the tulpa's form will most likely be necessary to keep a sharp image, doing so before interacting with the tulpa properly in active forcing sessions is also recommended.

Method Two: Visualize the Entire Tulpa and Add Details Gradually

Loading a tulpa's form deliberately from a basic outline to a fully intricate form is another form of scanning, yet through opposite means and focusing on a larger picture. One procedure may be more affable than the other; it is a matter of preference; both can be used in their own ways and are not exclusive.

In simplicity, one is taking time in visualizing the tulpa's form, working on adding details on the entire body or form as a larger image; adding limbs/other parts over time may work well as a way of rendering sections of the form. This can be likened to a video game rendering or a video buffering, taking time in advance to prepare the image in the highest quality possible. Repeated sessions with the previous method could be required and is suggested to perfect the form and normalize visualizing it in such detail if so desired.

Method Three: Create Art of the Tulpa as a Base

Creation of visual art of the tulpa is a common visualization tactic to solidify what the form is meant to be; being proficient in visual forms of art including digital art, traditional art, or 3D modeling would be quite effective as a point of reference to begin visualizing the tulpa. Inadequacy in forms of art that would prove useful should not discourage one to make an effort and perhaps improve to more comfortable levels; this in tow can be a forcing method due to having focus on the tulpa in an indirect form.

Online, this use of art can allow others to have a grasp at what the tulpa's appearance is; including as much detail as one can permit should be logical when creating a proper reference that is not simply a joke. Writing exquisite descriptions of the tulpa may give an easier time to visualize certain aspects as well, but it is most likely to lack in effectiveness compared to visual art.

Perhaps if one is willing to spend, commissions can be made with descriptive lists of the tulpa's appearance and pre-existing references that could have been made prior may assist in having a more elaborate base to work with, but this is entirely optional, especially if one lacks appropriate funds to spend for such an art piece to be crafted.

Method Four: Find an Existing Artwork to Use as a Base

Hunting online for a base to reference is quite similar to one of the methods explained in the vocality section, especially if one is not confident in their artistic capabilities. Notwithstanding that posting whatever reference chosen should be credited to the original creator or perhaps the site used if one used a character creation application if there is no watermark.

Predictably, if the tulpa **deviates** from this base, allow them and it is to be expected. The form chosen is merely a base; a seed planted and desired to sprout and develop into something more

preferable. Use the reference as many times as needed to refresh; deliberately encouraging deviation is optional, but not required.

Whether making use of art, writing, or simply relying on the mind, the act of visualization is considered to be an important step in participating in Tulpamancy, but is merely a choice. Images of the tulpa eventually become clear and sharp; details will tend to stay without much need of re-visualizing the form constantly, though this may potentially takes months of visualization sessions to accomplish. Clarity in visualization is a gateway skill into **visual imposition**; being at least somewhat skilled in normal visualization is suggested before proceeding to higher levels.

Section Fifteen: Imposition

With visualization and vocality required for two of the different forms, **imposition** is in a literal sense being able to see, hear, touch, smell, and even taste a tulpa or other imposed being or object in the physical world as if they were actually there. Though highly coveted, this skill is more uncommon than proper **switching** and seeing a system with any form of proper imposition-- especially visual is extremely rare, let alone mastery of it. As such, do take this as a warning: imposition is extremely tedious to learn for most, taking well over years to even catch a whiff of it, so please do not immediately expect to learn it properly, though there are very few who have.

Gaining imposition can be done in any order, mastering one and moving onward, or working on all five at once. Deciding which version of imposition to train first can also be preference, though ones like visual and auditory imposition are most likely a priority and may lead to swift progression with the other types. Circumstances may lead to more steadfast progress with a specific kind of imposition and not others, which is to be expected, but it may not be ideal. Adapting to whichever imposition is the quickest to learn might prove to be advantageous, but with many things in Tulpamancy, it most likely will require trial and error.

Another thing to note is that the tulpa should be imposed by their own will; they should consensually insert themselves in the host's sensory perception and not by force. This sense of cooperation is mandatory for effective training and for the tulpa to be engaged as such; having fun should be of more importance than gaining the actual skill. It should also be noted that imposition becomes an unconscious process for Tulpamancers adept enough at imposition, and some even have difficulties disabling imposition temporarily, so do keep this in mind, as some do wish to have a break from constantly seeing their tulpa.

In general, the host should have spatial awareness of their tulpa, also known as being aware of where the tulpa is in relation to them. Examples can be the tulpa being several feet behind the host, or even several miles away. Importance of this lies in making the imposition realistic, thus making it easier to trick the brain into assuming that the tulpa is physically present, especially for tactile, visual, and auditory imposition. Spatial awareness allows for this realism and for the tulpa's presence to essentially be logical such as where their voice is coming from, where the host should be feeling their form if they were touching them, or even accurate height and relation to the environment visually.

Reminder of spatial awareness is simply remember facts about a tulpa's form, logical statements such as, "My tulpa is six feet behind me, so they should be there," or, "My tulpa is about a room away from me, therefore their voice shouldn't be too loud unless they're shouting." Fact-checking an imposed tulpa should be done every time the tulpa is imposed until it becomes second nature; doing so assists in laying

down the foundation to begin to experience imposition. Awareness of a tulpa in relation to the environment is a large component in the base that allows imposition of any variety to be successful, thus in most cases, it is crucial to have some skill in spatial awareness.

Building spatial awareness can also be done with a common “imposition” technique, which is in quotes since this approach simply trains spatial awareness instead of imposition of any of the five main senses, yet imposition can be added as a form of seasoning. Tulpamancy guides often mistake this method for visual imposition training, yet common sense denotes that this method would not directly train visual imposition. Many have heard of the “following” method where their tulpa follows them consistently and where the host treats the tulpa as if they take up physical space, opening doors for them and waiting for the tulpa to enter the room before closing said door. The catch of this method is simply the tulpa staying imposed, but not in the host’s sight due to following them, perhaps seeing the tulpa in peripheral vision every now and again.

In fact, this method seems more acquainted to auditory imposition and spatial awareness due to how the tulpa could impose the sound of their footsteps (if their form has feet) or their voice if they have something to say, and spatial awareness, as the host becomes aware of the tulpa behind them and of course their positioning in the world how the world would be in fact affected if the tulpa was truly corporeal. Building ample spatial awareness is the base to learning most types of imposition, and it is crucial to have spatial

Easily the most popular, **visual imposition** is being able to see a tulpa or imposed object/being in the physical world without needing to focus on them and without seeing using the mind's eye. This is essentially a controlled and intentional hallucination, overriding sight in order for a tulpa to be seen. Although this is the most challenging type of imposition to learn or even begin to experience, there are still methods that can be used to somewhat effectively train visual imposition.

Method One: Wall Method

This approach has been described multiple times from varying Tulpamancers, making use of a plain, white wall to impose a tulpa on. Not all have the ability to find a white wall that is large enough and that does not have things covering it, and a black wall that is also adequate is even less likely. Regardless, this method is available. Key knowledge of this method is that the tulpa is imposed in 2D instead of the more 3D form a tulpa tends to take.

Sitting upright in a chair is optimal, dimming the lights may also help; this session should be undisturbed, so it is best to plan the sessions ahead of time to avoid potential disruptions. Following suit, impose the tulpa on the wall and let them perform any action they desire as long as they remain two-dimensional and relatively in the same spot on the wall. Watching consistently without looking away, the exercise should last at least a few minutes, the longer, the more preferable.

With enough time passed, allow the tulpa to be imposed as being three-dimensional again, and nothing may change at first. Multiple sessions may be needed, but in due time, the host should begin seeing a faint outline, shadow, or distortion wherever the tulpa is imposed. Numerous sessions after, this outline/shadow/distortion should become more distinct and easier to see. At this point, the wall is not even needed and it may be as simple as constantly working on detail with visualization methods; it simply takes this essential step forward before the actual imposition training begins.

Spending time with further sessions is not completely useless once the tulpa can be physically seen to some extent, as it can assist with affirming the form more, especially if the tulpa begins to fade when imposed. However long it takes, it is important to remember to impose at least on occasion, or progress can begin to deteriorate.

Method Two: Darkness Method

Shadows are quite well known for playing tricks on the eyes and obscuring detail, which this visual imposition strategy makes use of this very aspect-- to use these tricks to begin imposing a tulpa. Obviously, this involves working in an area swamped with darkness, say a room without any lights on with the window (if there is one) completely covered; there needs to be complete darkness without the need of eyes being closed.

Once the room lacks enough light, again find a comfortable position to sit with eyes wide open and begin imposing the tulpa, preferably without the lack of light affecting their form; simply have them in full color as if they were surrounded by bright lights. Alternatively, an imposed object such as a glowing sphere of light can be used for more simplistic visualization at first before upgrading to imposing the tulpa.

Entire concentration should be on the tulpa/object, allow it to burn into the eyes for as long as possible; blink sparingly. Given enough time, the image should begin to be seen even with closed eyes similarly to staring into a painfully bright lightsource; take multiple sessions for as long as needed until results begin to form and remain at least somewhat consistent. Continue working in darkness until able to impose the tulpa's form and their movement to some extent, then begin slowly introducing light during imposition sessions. Darken the room again if the tulpa cannot be imposed with any light in the room and cover any bases before trying again; gradually add more light into the room as long as the tulpa can still be seen until they are able to be seen in normal light.

Method Three (EXPERIMENTAL): Sensory Control Method

Please note that this method's discovery is recent and is still in need of testing to completely confirm whether or not this method properly works at all or is simply placebo. If desired, attempting this method and sending the results to the media linked in section thirty-one would be incredibly appreciated.

Manipulation of how the brain assesses the surrounding environment into a cohesive image while also adding something that is not physically there is the challenge of imposition; the act of tricking the brain to detect something that the host and/or tulpa intentionally planted. Commonly, Tulpamancers either are proficient at **possession/switching** or are proficient in mindscape immersion and/or imposition, rarely being skilled at both. Potentially, however, the use of this method may finally allow Tulpamancers who are skilled in at least possession to also gain imposition.

Possession adeptness is of course a requirement for this method to even begin, thus it is not meant for those uninterested or inept at it. However, the method is quite simplistic on the surface-- most of the effort comes from the tulpa's side while the host assists by being open to however their tulpa decides to go about the strategy. In simplistic terms, it is the tulpa manipulating the sensory centers of the brain to insert themselves in the host's perception manually. This could potentially be done with other

forms of imposition, but this method most suitably goes in the visual imposition section due to visual imposition having a... lack of methods.

For the tulpa, this practice simply involves possessing the centers of the brain that controls how sensory intake is interpreted and manipulating them to whatever the tulpa desires, most likely inserting themselves in their host's sensory awareness. Depending on the tulpa or system in question, how this is done can vary to what the tulpa "feels" is correct, meaning there is no exact way to perform this approach. With time, it simply takes effort and patience for the tulpa to find the correct method of manipulation for the brain, or time for the brain to actually be affected.

Practice length can vary, but at least somewhat daily consistency should be emphasized and session length should not be overly brief. Shuffling strategies is recommended of how the tulpa possesses and manipulates the brain in order to find what is most effective, time until results form is not known compared to other visual imposition practices (refer to paragraph one if results show and how long it took to have an estimated time for others if desired), thus having expectations could very well stagnate progress.

Keep in mind, the host merely has to be open to the tulpa's manipulation of the brain, as there is little they can do to assist the tulpa otherwise. If there is a distinct lack of results, perhaps the method is ineffective for that specific system or it may essentially be a waste of time compared to other methods, which at the time of writing is uncertain. Yet, it may be worth attempting if all else fails or if other methods simply are not working well. Mixing methods may also prove to be useful, such as using the darkness and this approach together to maximize the effectiveness, but is not necessary.

Lack of detail, deformities, or lack of parts of the tulpa are normal at first, and the full image of the tulpa will eventually be seen in the material world with enough practice and dedication. Encouraging the tulpa to participate in daily life can also assist quite well, giving them ideas and ease the process of the tulpa being in the physical plane becoming a habit more simplistic and enjoyable. Couple this with other types of imposition to liven the process and multitask, but it is best not to take up too much if it ends up being overwhelming.

Picking up sound from a tulpa or imposed voice/sound is known as **auditory imposition**, the second most popular form of imposition and usually the most common to achieve in some degree. Not to be conflated with **mindvoice**, auditory imposition includes heavy usage of spatial awareness to hear the source of the tulpa's voice and whatever sounds they make as if the tulpa was truly producing sound waves that can be physically detected, yet the tulpa does not have to be imposed in the real world to experience auditory imposition. However, it is best for the tulpa to be imposed to train auditory imposition before their voice appears from nowhere, as realism assists with learning imposition, as stated in previous sections.

It should also be specifically stressed that training in spatial awareness of the tulpa will help immensely in auditory imposition practice and is almost a downright requirement, more so than other imposition types. Every sound has a source, and knowing and being aware of that source regularly tricks the brain into physically picking up any sound a tulpa makes. This does not just include the tulpa's voice, but every action they make when imposed, their breathing (if their form breathes), their footsteps (if their form has legs or walks), and so on. Below are methods for building auditory imposition and training it to be consistently heard.

Method One: Constant Stimulation

Whether it be a simple hum of a tune or a tulpa speaking their thoughts and observations without pause, any sort of constant, imposed noise on either side is the main method of attaining auditory imposition. Realism of what sounds the tulpa would make and spatial awareness do apply to this method, taking note of the environment and applying it to the tulpa's imposed form; an example would be a slight echo when the tulpa speaks while in an area that reverberates sound or their voice being slightly muffled if they are on the other side of a wall. Consistency is key, no matter what noise is made or what topic is spoken about, though humming a specific and monotone tune may or may not hasten the gain of auditory imposition.

When speaking of realism, the tulpa's form remains relevant; it should be considered what "sound effects" they would produce, given their form and if they make use of multiple, varying shapes. One tulpa may not even have lungs, and therefore would produce no breathing sound effect, but they may have wings and use them to fly, and therefore produce the sound of wings beating down air to remain aloft. As such, this process of deduction of what "sound effects" are necessary boils down entirely to what form the tulpa in this particular system has, not to mention having multiple tulpas/systemmates imposed, all needing to emit the correct "sound effects." From a basic perspective, this may feel overwhelming or vexing at first, as such, it may be needed to break each "sound effect" into its own task and wait before tackling others.

One challenge of mastering the use of these "sound effects" is the timing of them: when a "sound effect" plays and when it should end; this is especially relevant when it comes to a tulpa's footsteps or breathing. Timing footsteps at first takes direct attention to the sound, the material of the floor, the weight of the tulpa, and what type of feet/shoes they have to essentially make an accurate guess at what the sound would be like, searching online for similar results or looking into media may also assist with gauging how a sound should be played. Breathing is more simplistic, keeping in mind that a tulpa's breathing will not always be audible due to distance or how softly or how hoarse the tulpa is breathing, thus is rarely needed to be imposed; visual imposition may apply if the air is cold enough for breath to be seen.

Footsteps in particular can be challenging, especially when the host is walking as well. Commonly, the tulpa's footsteps will sync up with their host's unintentionally due to the brain already focusing on the host's footsteps, the sound taking greater focus than the tulpa's due to being a physical sound instead of an imagined one. However, it is less of a challenge when the host pays direct attention to the tulpa's form walking instead of the tulpa merely being by the host's side or behind them. Taking time to watch the tulpa walk around, becoming used to their usual walking rhythm may greatly assist in breaking this accidental syncing of footsteps.

In its bare essentials, having a tulpa constantly and realistically produce a sound at all times whilst being imposed along with some time is the most commonly traveled path to auditory imposition. Lack of inspiration or a need to break up the monotony may be necessary for a few, thus ideas to liven up the process can be found further down below:

- Karaoke sessions, singing some favorites from both the host and tulpa's song lists can provide ample passive forcing time and training in auditory imposition.

- Playing games such as I Spy is another entertaining pastime, not to mention the benefit of training **parallel processing** whilst doing so.
- Having the tulpa tell stories is another way of both training parallel processing and auditory imposition; the stories can be about anything and do not even need to make sense.
- Voicing the tulpa's movements out loud in a type of onomatopoeia.
- The tulpa can play the role of a narrator, describing their host's actions and thoughts, perhaps spinning it in an amusing way.

With everything mentioned, this method still takes time as with most imposition strategies. Consistency and persistence is crucial; the same can be said with participation on both fronts. Realism helps, but is not a requirement. Prepare to practice for potentially months to gain any sort of progress, but this is the most well-known and malleable method with many ways of using it to its fullest potential.

Method Two: Implementing White or Pink Noise

Commonly associated with ghosts or other paranormal beings, white or pink noise has been known to make humans more prone to auditory hallucinations, most logically explaining the correlation between the supernatural and the static of a TV or radio. With this knowledge, listening to pink and/or white noise can assist in hearing a tulpa through auditory imposition, but it however is not an instant result. This can be combined with the first method to increase effectiveness, but this can be a standalone practice to work towards auditory imposition.

Finding pink and/or white noise is a simple task; simply search online for either pink or white noise, preferably a long clip to avoid having to divert attention into manually looping the clip and the type of white/pink noise that is essentially static instead of mere background noise. A preselected, ten-hour clip of white noise can be found [here](#). Headphones are also optimal for the sound to be direct and for sound to go evenly into both ears, earbuds may not work as efficiently but can be used as a substitute. It may also be preferable to download the sound clips of the pink/white noise for use elsewhere if desired to save cellular data or if there is no internet connection at the time depending on the device.

Playing the noise and free of distractions, have the tulpa begin speaking or making any kind of imposed noise close to the ears while the white/pink noise plays. Hone in on the tulpa's voice, the feeling of the sound hitting eardrums for however long the session is desired. Sessions should be at least somewhat consistent regardless of length; trying different types of noise may also aid the process. Results may of course vary, and it is recommended to test auditory imposition with and without the white/pink noise.

If results show with the pink/white noise, keep the sessions going until it is fairly easy to hear the tulpa, then attempt to wean off of using white/pink noise to hear them gradually. Hearing the noise for only an hour and gradually shrinking it to only a few minutes, then attempting to hear the tulpa without the noise. If the tulpa can still be heard, progress from there; retrace steps if the tulpa cannot be heard at all. With each session, lessen the listening period of white/pink noise until the tulpa can be heard decently well without any sort of assistance.

Utilizing white/pink noise can be seen as a set of training wheels for auditory imposition; not necessarily using them as a permanent solution, but instead to allow the host to make that vital breakthrough at first. There is no guarantee that white/pink noise would even assist at all in developing auditory imposition, but testing a variety of strategies and boosts to those methods to find what works most optimally.

Often seen as a tertiary goal in imposition, **scent imposition/olfactory imposition** is being able to smell a tulpa physically while they are imposed, which is often reported to be less challenging due to the trend of scent being easy to hallucinate unintentionally. With how simplistic scent works with the brain, there are few strategies for training scent imposition, but the time in order to build up the skill is minimal compared to other imposition varieties. The scent can be any, but it is easier to train if the scent is well-known, yet unique. Due to how limited practice for this form of imposition is, there is only one effective method, but it alone is enough for most people.

Method One: Scent Linking

Ironically, this method is simply active forcing, but with scent, utilizing an object with the desired scent and successfully linking the tulpa to that scent. This also works as a reminder of the tulpa if they cannot keep themselves present or appear when they wish yet. Picking a scent can be challenging; it is highly pivotal to consult the tulpa on which smell they wish to be associated with, and it should be a pleasant aroma to prevent getting sick of the scent or potentially getting headaches from it. It is a scent that will be experienced often, and therefore should be a positive experience.

Another thing to consider is picking a smell that can be found in the real world easily, something such as a perfume, a flower, or even the smell of childhood toys. Candles or air fresheners work well; it should not be too expensive or difficult to come across; use whatever works best and within any potential constraints. Use a smell that is easily remembered, but is not everywhere to discern the tulpa's scent without too much trouble, but not a scent that has no sense of familiarity to it; a scent that is essentially unknown.

Once the object with the scent is obtained, the next procedure is linking that scent to the tulpa. If mindscapes are commonly used, then the tulpa should have that smell in the mindscape as practice. While imposed, the host should be actively imposing the scent around the tulpa akin to visualization, but not directly next to them or in their face. In the same vein as auditory imposition, spatial awareness is key: make note of where the smell is coming from, how strong it is, how long it should linger, and the fact that an aroma grows stronger the closer the source of the smell is.

With the item, it should be kept around, it should be around frequently, so that the smell is fresh in memory. For an easier time, the better the recall of the scent, the better, especially considering what sensations it gives and what things are linked to that smell. Examples can be a scent of citrus, associated with fruit, energy, and freshness. Lavender for tranquility, a calm scent, and potentially bathrooms. Meditation with the object present, honing in on these factors can assist the process, but is not necessary.

Given time and the occasional restock of the desired smell if the object loses its scent, the ability to smell the tulpa physically will begin to make itself apparent. Remember to remain consistent and add as much realism as possible to the experience, as smell typically causes people to react the most vividly.

Method Two: Imagining the Scent whenever the Tulpa is Imposed

Free of potentially tedious meditation/active forcing, this procedure merely involves intentionally imagining the scent whenever the tulpa is imposed and in the area. In the mindscape, the tulpa can give off the smell and when they are imposed, and they can remind the host to imagine the smell whenever

they are around. No requirement for an object either as long as the smell is being imagined, but an object to function as a physical reminder to impose the scent may be ideal.

Though this method is akin to the constant stimulation method of other forms of imposition, it does not take much effort other than remembering to imagine the aroma since scent is easier to hallucinate than vision or sound. Attempting to impose the sensation the smell would give off may also help, as it aids with realism. Scrunching the nose, intentionally taking a whiff, or any sign of disgust or pleasure depending on the scent can make it feel “real” instead of giving no reaction at all.

Faint at first, continuing training will allow the scent to become more intense and noticeable, not to mention realistic. Along with this, the mere smell serves as a reminder of the tulpa, and will allow them to appear more often with less difficulties.

Tasting a tulpa as if they were a physical person is **taste imposition**, which is also known as another less-known imposition skill, and tends to be the least utilized. There rarely calls a situation where taste imposition would be used, thus most see no point in training it unless they wish to have capabilities with imposition in every main sense. Taste imposition procedures and training are few in number as a result, similarly to scent imposition, though these methods are akin to **tactile imposition**.

Method One: Literal Licking

Indeed, the most effective way of training taste imposition for most is literally licking the tulpa. Of course, a specific taste must be chosen, and it is highly advised to know that taste well and to have the ability to easily recall that taste. Practice familiarizing the desired taste after consulting the tulpa about what their desired flavor would be, which may or may not be pleasant (it may also help if it compliments or makes sense with their scent if olfactory imposition is also being trained). Realism yet again is key, which is why the taste must be realistic and can be remembered with ease, or it may assist if it does make sense with the tulpa’s smell.

Once the flavor is memorized, then it is pivotal to ask the tulpa first if they are allowed to be licked or tasted. Consent is absolute, and for most tulpas, they may be bothered with having to be licked. If consent is given, take time to taste the tulpa’s form. Attempt tasting in different areas, if desired, as the flavor may change depending on the area of the tulpa. Be thorough and ginger; do not stop too quickly; the taste needs to be experienced and fresh in the mind to link it to the tulpa’s form. While doing so, the chosen taste should be imagined as vividly as possible. Stop either if the tulpa asks for the process to be halted, or if a sufficient amount of time practices has been taken. Multiple sessions are most likely needed, it is perfectly acceptable if the tulpa does not wish to participate on every occasion.

Method Two: Taste Linking

In the same vein of scent linking, this is essentially an identical process, but it helps greatly to mix tactile imposition into this strategy. This begins similarly to the first method: consulting the tulpa for the desired taste and becoming incredibly familiar with it. Instead of physically licking the tulpa, this method instead focuses on linking the taste to the tulpa in a less invasive manner by creating an incredibly strong psychological association of the taste to the tulpa.

Use either a mindscape or meditation to begin, focus on both the tulpa and the taste. Think about the taste, the food or item that produces the flavor, and think about the tulpa at once. Make it so when the

flavor is thought of, the tulpa is immediately brought up as a related memory. Reminders such as strings, having the tulpa come up and remind the host, or thinking about the tulpa whenever the flavor is experienced can help greatly and does not require meditation. In the mindscape, it helps to summon the taste and experience it in the mindscape with intensity, perhaps have an item resembling or being linked to the tulpa the tulpa and tasting that instead of the actual tulpa.

To see whether the taste can be imposed properly after these steps are taken, an object that is intended to have the flavor can be imposed on the tongue to see if it can be tasted. If the flavor can be tasted with the imposed object, it theoretically should be possible to impose that taste on the tulpa, especially when they are inadvertently linked to that taste. If not, the previous steps should be retraced until it is possible.

Spatial awareness is not as large of a foundation for taste imposition as it is other imposition types, but it does help when determining where a tulpa would be tasted if one decided to stick their tongue out, especially the amount of pressure equating to how strong the taste would be, but spatial awareness is not a complete must, given how infrequently taste imposition is used.

Compared to other imposition types, taste imposition should not be the most tedious to gain, but it is often seen as the most boring to train and useless to have. Acquiring this skill is, like the others, completely optional and can be skipped, but it can however complete the realism aspect that greatly boosts imposition gain.

Often being viewed as the second most popular imposition variety, **tactile imposition** is the ability to physically feel the sensation of touching or being touched by an imposed tulpa, including the pressure of the touch, texture, and warmth of the tulpa. Most Tulpamancers however cannot apply too much pressure without phasing through their tulpa, but there have been reports of a few being literally stopped by their own bodies from applying any more pressure akin to professional mimes or literally feeling the floor heave under the weight of their tulpa, especially tulpas that are large and monstrous in form.

Contrasting the other forms of imposition excluding visual imposition, tactile imposition has a few well-known and effective methods. Having the ability to sense the imposed tulpa's presence can be a gateway to tactile imposition, and helps immensely, and can even be used to hone tactile imposition. Below are tactile imposition methods that can be used and are known to work:

Method One: Sculpting

Perhaps the most popular tactile imposition building practice is known as "sculpting," or essentially constant stimulation, but with touch instead. Instead of constantly hearing an imposed tulpa, sculpting is constantly touching and feeling around an imposed tulpa to make sense of their form in physical space. Doing this with closed eyes assists with realism, and done with sessions lasting at least ten to fifteen minutes per session, most preferably on regular occasion.

Feeling around the entire tulpa's form to get a physical sense of their shape is the main gist of the process, imposing the textures, how certain parts of the tulpa react to being touched such as hair or a limb, and keeping in mind the heat they give off or the chill if the tulpa is more on the cold side. Vivid imposition of texture is also imperative: how does the tulpa feel? Are they smooth or rugged? Are specific areas of the tulpa soft while others jagged? What is the texture? Is it bumpy, rigid, sharp, or smooth?

A slightly different way to use this method requires the ability to feel the tulpa's presence, and essentially using it akin to a block of clay, smoothing out the presence and condensing it into the shape of the tulpa, so their presence matches their shape. This assists with feeling the tulpa's touch in detail, like feeling specific limbs or areas instead of an undefined blob.

Mindscapes work wonderfully with this as a form of preparation to the actual sculpting process, as this can work to make the mindscape sense of touch sharp and vivid before attempting to take it into the physical world, not to mention being able to visualize a tulpa's form in a less challenging sense while in a mindscape. Sculpting in the mindscape as preparation before an impose sculpting session may aid the process, but is not a requirement for the sessions to be successful.

Method Two: Small-Scale Practice

Instead of immediately attempting to feel a tulpa physically, this process instead focuses on something more manageable that can be applied to a tulpa once trained enough. Starting small, starting simple instead of immediately attempting to tackle a larger task. This practice starts with imposing something minor such as a bead or sphere, something that can be held and that is simple in texture. From this or small object, the user practices with this object and becomes somewhat skilled at imposing it properly, then working towards larger items or even the tulpa.

To begin, imagine something that can fit between a finger and thumb, something lacking texture. With this object, begin feeling it around using the finger and thumb and attempt to feel the pressure caused by pushing that object between those two fingers. It is recommended to take several sessions doing this, becoming incredibly familiar with this object, imposing what feeling this item would realistically give off until it can actually be felt to a degree. Roll this object around between the fingers, even switch fingers if desired for a change, imagine the actual pressure. If preferable, find something akin to the object that is being imposed, use that object for a short time to have an estimate for what the imposed object should feel like, then begin sessions as normal.

Once pressure can be aptly felt from the imposed item, work on temperature. Materials such as metal are cold until the warmth of a hand warms it, materials like rubber would not be as cold and therefore would need less time to become similar to the temperature of the fingers. Know the material, become acquainted with that material and apply it to the imposition sessions. Learning about temperature other than just the cold is possible through imagining that the imposed object has been left out in the sun or was placed in an oven for a few minutes, or even left in a warm bath. Of course, it would be optimal to not have a temperature that would cause pain or discomfort, but something significant where the temperature could be imposed properly with enough time.

Texture, something essential to realistic tactile imposition should be focused on last since it requires the most focus and attention to detail. Smooth textures such as metal or plastic work well to start with since they are simple and lack complexity, then slowly working towards textures like rock or unsanded wood once it becomes a relatively minor task to impose the more simple textures. With pressure, temperature, and texture being training enough, it is then possible to apply what was learned with a tulpa when comfortable.

Method Three: Constant Imposition

Akin to the constant stimulation auditory imposition practice, constantly imposing the tulpa and behaving as if they are a part of the physical world is another method to training tactile imposition. This means intentionally leaving doors open for the tulpa to walk through, imagining resistance when trying to go through or push them, essentially treating them as if they were a physical person as anyone else in the surrounding area. Instead of focusing on feeling them or honing the tulpa's texture and feel, this method focuses on making them solid in the world in the host's perspective.

Having the tulpa imposed is a requirement, and in a basic sense, most of this method focuses on simply having the tulpa around constantly. For example, allowing the tulpa to sleep next to the host, having the tulpa follow the host around during daily activities, or even hanging on the host's shoulder if the tulpa is small enough, and so on. There is no strict way of doing this, and it is one of the more tedious methods, but one of the less straining ones since it does not require dedicated sessions of doing nothing but the strategy.

Roughly in months depending on how consistently the tulpa is imposed and interacted with, there should be a notable difference in the tulpa's presence in the sense that they are more solid. Though this method does not directly train things like texture, texture could be passively learned, especially if the tulpa commonly interacts with the host via touch such as hugs, sleeping next to the host, etc. Of course, this can be combined with dedicated sessions using the sculpting method for better efficiency.

Penultimate in the hierarchy of imposition, tactile imposition can lead to visual imposition and vice versa. It is possible to start small and work up and it is possible to start large, but keep in mind that realism is important, spending time with the tulpa is also pivotal, and that imposition is optional and does not have to be trained if either the tulpa or host does not care for it or want to learn it. Just like visual imposition, tactile imposition will take time to learn and there is no need to rush. Take time and enjoy the process and eventually, imposition will start showing itself in due time.

Section Sixteen: Possession

Possession is when a tulpa or other systemmate takes control of a limb or the entire body, but not the mind/consciousness unlike **switching** and the host/current fronter is still aware of the body's senses. This is one of the more advanced skills that is slightly harder to learn, but it does vary from person to person and especially the type of tulpa attempting to possess. **Dissociation** allows a tulpa to possess a limb much easier, but requires prolonged relaxation of whatever limb that the tulpa wishes to control or the entire body before it becomes dissociated or use of meditative techniques to dissociate. This is not required for the host/current fronter to do, but it is very likely to assist the tulpa in possessing early on until they get more accustomed to taking control.

Easing into a relaxed or complacent state can simply be done through what is typically done to ease into active forcing by limiting movement, distancing oneself from the busy happenings of the physical world, and if necessary, sitting up to prevent the potential outcome of dozing off. The host needs to be willing to let go, be in a state of mind where something cannot easily grab their attention and kick the tulpa out of control, and even remain in that state long enough for the tulpa to make progress.

At first, a tulpa may barely be able to move any part of the body, as for example, only being able to make a single finger twitch, then being drained from doing so. Or even if they can possess, they may not be able to move the body naturally and may have jagged or strange ways of moving the body until they become accustomed to it. This is especially true for nonhuman tulpas, as depending on their form, they

may not behave anything similar to a human in walking style, how they grasp objects, or even how they consume food. For example, a tulpa that takes the form of a dragon may walk on their toes (digitigrade) have absolutely no manners while eating, or even have difficulty using the body's hands if their form's hands lack thumbs or are structured differently from a human's hands. To remedy this, the tulpa may take a temporary human form if they are willing during possession, if they are not, that may simply just be how they act while using the body or they must adapt themselves and overcome the potential bodily dysphoria accompanying it.

Bodily dysphoria, especially common for tulpas/systemmates of differing species, genders, or both. When attempting to learn possession and becoming acquainted with how the body feels, it is perfectly probable that a tulpa may experience species or gender dysphoria as a result of being in a body that does not match their own. Phantom limbs, or what are essentially imposed limbs may happen automatically with the tulpa being attached to the body or be done intentionally to ease some dysphoria. Other systemmates simply may not experience this type of dysphoria or simply incongruence, which is typically the case for most. For a few, this dysphoria may cause a lack of motivation for practicing possession through major discomfort, which is completely understandable since it causes the tulpa discomfort, and if that is the circumstance, it should not be forced on the tulpa to learn anyway.

While progressing in possession, the tulpa may have to learn basic motor skills such as typing, or those skills may come naturally if they simply access the host's own abilities such as their unconscious motor functions and make them their own, this is especially evident when a tulpa is playing a game the host has already played where they already know the controls. If the system uses memory separation, this may not be possible and the tulpa would have to manually build their own motor skills. Doing so would take time, but it may also allow for the tulpa to discover more about themselves and details that their host did not decide to add if their personality was planned ahead of time.

Possessing enough or even naturally, a tulpa will develop their own unconscious quirks that differ from the host's to some degree or even have them from the start. Having different reactions to certain foods (a tulpa enjoying coffee while the host does not for example), walking differently, even breathing patterns that differ from the host's is possible as unconscious quirks when the tulpa is controlling the body, and possession may indeed aid a tulpa in establishing themselves and becoming unique.

Multiple methods for possession practice can be seen below:

Method One: Essence Method

When a tulpa is imposed, and if a host has enough grasp of a basic sense of **tactile imposition**, the host tends to be able to feel the presence or spatial awareness of their tulpa. Making use of this, one can use their tulpa's "essence," or the sensation of feeling their presence around the host/current frontier. This essence can be used for a tulpa to train and use possession or even switching, but it is suggested to have some type of tulpa presence when they are imposed before attempting this method.

Taking a moment to relax the body may be necessary; doing things such as using the restroom and having a bite to eat before starting to be relaxed and to avoid bodily distractions. Of course, the tulpa should be present; having them imposed is entirely optional or within a mindscape. It should be noted not to over prepare, as that can create anxiety and doubt if no progress is initially made, do what feels comfortable and natural, something that does not create stress, but relaxation.

After reaching a state of tranquility, either by doing deep breathing exercises or by meditating, have the tulpa begin letting their essence flow into whatever limb or area that is desired. Relax and focus on other things internally if need be and remember to breathe deeply, try not to be startled and immediately take back control if the tulpa is beginning to move the desired limb or if their presence is being felt in that area. Allowing oneself to let go of control and simply let things take their course is pivotal when learning possession, as it is incredibly easy to take back a possessed limb on accident early on or make the tulpa's task of asserting control incredibly vexing. It is of utmost important to remember that a tulpa does not have nearly as much influence on the body as the host does for most Tulpamancers, especially in more nascent stages of development.

Take whatever time is needed for the tulpa to adapt to the sensations of the physical world; allow them to adjust to possessing a specific limb if they lack that limb or have different limbs if they solely take a non-human form. Having a temporary human or humanoid form may assist in this adjustment if the tulpa is having troubles. Alternatively, the tulpa can use symbolism of slipping their equivalent limb into the desired limb akin to putting on clothes if it makes the process more simplistic or effective.

For the tulpa, it is highly recommended to begin with faint movements, perhaps the twitch of a finger or adapting to being able to perceive sensations from the material plane. Ginger steps are key and take as long as needed to adjust to being in control of a physical body before attempting more grand movements. Once properly comfortable with subtle movements, work up towards more advanced actions such as moving the forearm or a hand and continue on. However, it is also recommended not to overdo things and take it slowly; make sure to take breaks if fatigue begins to surface.

Following similar steps, take several sessions extending control to whatever amount desired--most likely full-body possession, and use the sessions to extend stamina while possessing until reaching the desired result. For the host, the sessions should be taken to learn how to better refrain from reseizing control and overtaking the tulpa's thought process while possessing. One way of learning how to remain distant while the tulpa is possessing is to direct one's attention elsewhere or even inward, or even simply pay attention to what the tulpa is thinking instead of one's own thoughts. Become a passive observer of the world and let the tulpa become the active participant of it.

Method Two: Control Room Method

Hinted by the name, use of symbolism is the base of this method. Instead of directly influencing a limb or imposing, the tulpa can instead form a type of symbolic room or device with the intention of controlling the body (this also can apply for **switching**). Do take note that this type of method has a proliferous amount of pathways and ways to go about this strategy, but one thing must remain constant: the intention that the symbol can be used to control the body.

Once more, the host must allow the tulpa to work things out and "learn the controls," while the tulpa also proceeds with one step at a time before more spectacular uses of this control room. Whatever this symbol may be depends on what works best and can even follow a theme; experiment with options and locate what is the most effective. Do take note that this has the possibility of not having any effect at first, but with time, this method may begin working. Some control room or control device ideas can be seen below:

1. Have a command center similar to a ship or mech with different levers or controls where the ship/mech is the body.

2. Use puppet strings where the puppet is the body.
 3. Summon a virtual reality headset that the tulpa equips where the simulation is entering the physical plane, use VR apparatus for controlling specific limbs.
- Potential working combinations can be limitless, hence the trial and error aspect of this method.

All other advice for the host to use and for the tulpa as well applies to this method from the former one:

- Host is required to allow themselves to “let go” of control for the tulpa to effectively take root, essentially becoming a passive observer of the body.
- The tulpa needs focus and time to adapt, then should take small steps instead of diving into difficult actions immediately.

Not all systems find symbolic methods useful in any sense, but for those who do may find these method suggestions useful, the combinations listed above may not be a perfect match. Test and experiment as many times as desired and even use different symbol combinations; the possibilities have no limit.

Method Three: Dissociation Method

More commonly in the Tulpamancy community, dissociative methods have been found to be used less frequently compared to other methods in more recent times compared to several years ago. Training dissociation for most has proven to be arduous, learning to switch or possess through dissociation alone takes most several months or more to make notable progress. Nonetheless, few still find use in this strategy and it may have its perks.

Decide whichever limb should be focused on when dissociating and retracting the limb’s ability to communicate what it is sensing; this can be seen in a metaphorical way as removing the limb as if it never existed. However, the limb may feel numb instead of being unable to feel it entirely; this may affect how the tulpa can possess, but it may simply be if that is as dissociated as the limb will allow. Perhaps further on, the numb sensation may give away to nothingness, but that is only a possibility.

Find a comfortable spot, preferably sitting instead of lying down to decrease the possibility of falling asleep while dissociating the desired limb. Set the limb down, attempt to leave it alone completely and act as if it simply does not exist. Activities such as watching TV/videos, or tasks that do not require the limb are highly suggested to pass the time. Applying cold water or any agent that can cool the limb may assist in the dissociation process by dulling the limb’s senses, but it is not necessary. When using cold water to dull the senses, make sure that the temperature does not cause shock in the limb, and ensure that the temperature will not damage the limb. Essentially, use water that is not too chilly to prevent shock or damage.

With enough time, the limb’s ability to send signals should begin to dampen. If they do not, it may be required to try again at a different time or work on getting the limb to that point. Eventually, the limb should be numb, but do not attempt to move it or interact with it, instead, have the tulpa begin attempting to move it themselves. Potentially, the host should see the limb begin to twitch or move slightly on its own without the host’s input, yet the numb sensation may or may not begin to wear off with these movements by the tulpa.

Same as in the previous methods, take gradual steps towards progress and take as many sessions as needed. Progress may be incredibly scarce with this approach; persistence and patience is key to gaining progress. As such, this method is not highly recommended, but it remains an option if all other methods prove to be simply ineffective.

Method Four: Brute Force Method

Not akin to the other methods listed, this process is quite simple: the tulpa forcefully takes control of whatever part/limb they desire. During this, the host should be attempting their best to submit to the tulpa attempting to possess. Indeed, this process is similar to the essence method, yet lacks the other steps and encourages the tulpa to put much more focus and effort into possessing. Fervor and passion may be needed; some tulpas may find it useful if they are emotionally charged while attempting to possess.

High development may be needed for the tulpa to successfully use this method, but taking sessions to encourage this development is why the method exists. Allowing a tulpa to become acquainted with taking control and not being paralyzed by anxiety while doing so is also quite pivotal; confidence on some level makes the task much less of a challenge. Utilizing this approach still preferably should be done while comfortable and prepared for the steps ahead, but this method can be used anywhere given enough time and practice.

In the tulpa's perspective, all focus and intent should be taking control of whatever limb/part is desired, almost claiming that arm entirely and ensuring the host does not step in the way. It may be easier to be imposed or focusing while in a mindscape, or even not be visualized in any sense for complete focus on the task. Of course, this most likely will take multiple attempts at first for any sign of progress, but stay persistent and take breaks if needed.

"Letting go" has been mentioned multiple times, yet it may not be entirely clear of what it means or how it can be done. For some hosts, it may be a natural and simple process. For others, it may be the most challenging aspect of learning possession. What it means to "let go" is to let go of concerns or worries of the outside world, allowing things to happen and for the tulpa to take control instead. There are multiple ways that "letting go" can be done such as quieting one's own mental chatter so the tulpa can think clearly while possessing, or not resisting when the tulpa takes hold of a limb or even possess the body fully, or even relaxing and becoming a passive observer.

Anxiety and fear can be a massive wall in the way of progress and management of this fear and unease is almost an absolute must. Miniscule steps can be taken towards letting go, but it must be noted that a large factor in this process is having faith and trust with the tulpa. Panic over what the tulpa would do can be considered an antonym of letting go, as the host remains attached to the body and the physical world with these worries and blocking the tulpa's control as a direct result. Things must be allowed to progress, and early in learning possession, it takes a large amount of concentration and energy for the tulpa to even possess at all. Actively fighting the host for control is a massive waste of this focus and energy, so it is recommended to learn how to let go first.

A large majority of Tulpamancers with this exact issue tend to solve it by discussing with their tulpa, being thorough with what will happen and what is to be expected. Learning to have faith can be gained by discussing it and allowing the tulpa to quail whatever doubts or worries that arise; a strong is

needed for possession to be successful unless one has a natural tulpa or a tulpa with an immense presence due to existing for a long period of time, but that is a different case entirely.

Talk it out, address any concerns in as many sessions as needed, speak with others who have partaken in possession before and listen to their experiences. Being ready to practice possession is also a key factor in letting things happen, forcing oneself into a situation that causes discomfort is never recommended. Other than the things mentioned above, learning to be ready to release control and dousing fears and doubts can be a process to train on its own and will mostly take time, effort, and cooperation with the tulpa and others.

Realistically, it should not be expected to achieve possession on the first few attempts. For most, it takes time and repeated training sessions. Some sessions may be taken to learn how to dissociate limbs or for the tulpa to better flow their essence where they want it to go. Later days may include beginning to make fingers twitch or finally being able to properly let go of control; patience and trust is key, similarly to switching. Even for some, there could be days where their tulpa learns how to move limbs naturally instead of being rigid, perhaps sessions where they learn dexterity such as typing, or even how to walk using the body; this is especially true for tulpas who take non-humanoid forms.

While not in control of the body, the host can possess their own limbs, and the host may also need to train their own possession skills while out of front the same way a tulpa would normally unless the host mastered switching first (or it is possible for the host to accidentally regain control and overpower their tulpa if they do attempt to possess). Similar to that of visualization, possession can be another gateway skill but with switching instead of imposition, but is not required to master first, and switching can cause the tulpa or host to master possession if they master switching before possession.

Section Seventeen: Switching

Switching is when the host and tulpa switch places to where the tulpa takes control of the host's mind and body while the host is reduced to a literal tulpa; switching is an advanced practice that may take a long time to master or even perform a switch for the first time, but there are exceptions to this. Three known things can occur to the host/current fronter when they switch: they can fall unconscious or into a state of **blackout**, can impose themselves in the physical world like their tulpa(s), or place themselves in the mindscape to work on something else or pass the time. Methods regarding switch training are plentiful and of course, every method to switching does indeed work, but the success of certain methods vary from person to person or system to system. Trial and error may be necessary to find the best procedure, thus it is encouraged to experiment, even if a somewhat successful strategy is found.

Practicing possession can aid in learning how to switch; possession can be a gateway skill to switching along with both types of forcing also are forms of pre-switching skills. Learning to let go from possession can help with switching, adapting methods in the previous section to work for switching, or even helping the tulpa become used to taking control and being ready to step it up a notch. The main difference between possession and switching is that possession is merely control of the body and host/current fronter is still completely aware of the body and its senses, switching involves not only controlling the body, but the main stream of consciousness and the host/current fronter reaching a state where they are not aware of the body's senses, hence the three possibilities when switching.

Disconnecting from the body's senses entirely is what makes switching a challenge for a large number of Tulpamancers, but there are switching strategies that make the process of disconnecting from the body less daunting. There are methods that require the host/current fronter to disconnect first while there are other methods where the disconnect occurs after the switching procedure is completed, and as such, some methods may prove to be effective while others seem absolutely purposeless. It all simply depends on the system in question and any number of invisible factors that may play a role in what methods work best.

Akin to possession and especially if the host and tulpa skipped possession and straight to switching, it is entirely possible for a tulpa to experience bodily dysphoria either due to being a different gender from the host, a different species entirely, or both. Previously stated, phantom limbs whether intentionally or unconsciously imposed may aid the tulpa in easing this dysphoria, taking a temporary human form if they are nonhuman may assist as well if they are comfortable with such a form in the short-term. Of course, this issue may be absent for some while with others, it may deter them from learning switching entirely. Both are reasonable, and it should be imperative to keep in mind not to force the tulpa to participate in something that they are not comfortable with.

Included with or without bodily dysphoria, again, a tulpa may have to relearn specific motor functions by using the host's preexisting motor skills and build off of that, or develop their own. A tulpa's movements may be jagged, slowed, or erratic when first being in control of the body if they did not learn possession previously. For nonhuman tulpas, this is especially true if they must adapt to piloting a human body and prefer to not take a human form temporarily, and even with time, this nonhuman tulpa will most likely retain quirks due to their form regardless of how well-adapted they are.

A few tips that may make switching easier:

- Before trying any method, it may be ideal to relax beforehand, take care of any bodily needs, and if desired, sit or lay down, but try not to fall asleep.
- Consent is mandatory, and comfort is also desired to make the process less challenging. Ask the tulpa or whoever is going to switch in if they would like to switch, or whoever wishes to switch in should ask whoever is controlling the body at the time.
- Negative emotions can impact one's ability to switch, especially stressful emotions such as anxiety, anger, and so on.
- Possessing before switching in the tulpa's perspective may also aid the process, but this is not mandatory since it is possible to learn how to switch before learning how to possess.
- Switching or at least attempting to switch in public may cause anxiety if one is not versed in switching, and is not encouraged if one is still attempting to learn how to switch.

A few switching methods can be seen below (Note: most methods seen are symbolic methods instead of practical methods using trances since some people have issues going into relaxed trances to switch, or "letting go." All but two of these methods require no state of serious relaxation and can be done near-instantly with enough practice unlike the last two methods as long as you are not in a massive state of distress or panic, which they can still be done if trained to a high degree).

Method 1: Orb Method

Have the two wanting to switch conjure an orb that represents both parties respectively to where there are two orbs representing each of the parties essences, personalities, and essentially their entire

being. Depending on the essences respectively, the orbs may appear similar to the other's orb, or even completely different, especially depending on how separate or independent the tulpa is. An example is one orb being a fuchsia pink with a slightly magenta center and the other's orb being light green with a flame within it; the orbs can have any appearance, as looks are not integral to the method.

Next, exchange orbs with each other and make sure that the orb that was exchanged becomes a part of the new orb bearer; a way of doing this is each of the two respectively placing the other's orb within their own chest, consuming it, crushing it, whatever works best. Make sure the two parties switching are within any sort of **mindscape**, or one of the two being imposed (most likely the tulpa) in the physical plane while attempting to switch with this method.

If it does not work correctly on the first attempt, switch back orbs and try for as many times needed, or as practice over time until it succeeds. During this, be wary since partially switching if the process only partially goes through can cause **fusion**, **blending**, or strange sensations. If this does occur, it may be wise to take a break and try again at a later time. Conveniently, this method can also be used for **fusing** as well. If nothing occurs after the orbs have been exchanged, then either of the two are too fatigued, the method is not working, the parties are incapable of switching just yet, or this method may not be suitable.

Method 2: Barrier Method

Both of the parties wanting to switch must be on the same plane whether it be within a **mindscape**, or on the physical plane for this method to work, which this method involves using a visualized barrier between the host and the tulpa (this can work for other system member types, but this is just an example); the word "TULPA" is on the side of the barrier that the host is on, and "HOST" for the side the tulpa is on.

Work together to pass the barrier at the same time to switch places, which may take some effort varying from person to person. If nothing has changed after both successfully passed the barrier at the same time, then it could mean fatigue, still unable to properly switch, or the method is not optimal. Both parties need to go back to their respective side if a do-over is desired.

Method 3: Course-Running Method

This method is mainly used by **natural tulpas**, as this is how they usually stealth-switch with the host, but this method can be used by any other type of tulpa/systemmate and can also be used normally. Let whoever is trying to switch attempt to switch in any way that is comfortably and/or logical to the them, and as they do, the one in control of the body may likely begin to feel a generally tense feeling that becomes more intense the more the one switching in attempts to switch, but the detail of said tense feeling is different for everyone; it can be where it lasts a few seconds and where the body's muscles lock up for a few more seconds, or an incredibly tense feeling that makes it feel as though the emotion is so present that it simulates drowning that is constant rather than for just a few seconds.

However, it is perfectly possible to avoid this sensation entirely for some, especially if the switching process is rapid instead of gradual. This is typically not the case unless the system is incredibly used to switching through this method, or the tense sensation simply is not present. The experience using this method can and will vary, but the basic steps and idea for the procedure remain the same.

To switch using this method, let the feeling take over and let the one switching in do their job until the switch occurs. Surrender to the sensation (if there is one) instead of tensing up with it, and ensure that fear or anxiety does not take hold since that would make the process more difficult. Together, dissociation can potentially be used to ease the process. As with the other methods, if nothing occurs, then it most likely again means fatigue, unable to switch quite yet, or the method is not suitable.

Method 4: Meditation Method

Meditation is an addition to the Course-Running Method, but is generally easier with a cleared mind during meditation to switch. Attempt to meditate in the most relaxing method without falling asleep until vision darkens or if the body begins to hallucinate in any other way if using open-eyed meditation, then attempt to have the one switching begin attempting to gradually gain control similar to the course-running method with the intent of switching with them.

Relax and release control of the body with the intent of either going into **blackout**, being imposed, or retreat in the mindscape, and gradually let go of control and let the one switching fill the space being left behind. This may take only a few minutes to any amount of time depending on how long it takes to relax and reach the right meditative state, or even longer if leaving control of the body proves to be arduous. Troubleshooting issues is the same in terms of reasons as to why it may not work apply to all methods.

Method 5: Essence Method

Begin this method by reaching a state of relaxation, loosening each part of the body gradually from the tips of the fingers and toes and working up all the way to the head. During this, it is pivotal not to slip into unconsciousness, thus sitting might be preferable if it is too easy to fall asleep when laying down.

Once this is done, imagine an essence that fills the body, that essence being symbolic of control over the body and the current essence representing the one who wishes to switch out. Drain this essence from the body with care, as with the relaxation, begin with the tips of the fingers and toes and working towards the head until there is no essence left. This draining process may need to be performed multiple times for the essence to be drained in its entirety; take as long as needed and do not rush the process.

Allow the other's essence begin to wash into the body and remain calm, let the essence flow into the toes and fingertips and work up to the head opposite to the draining process, and feel control over the body fading away as the essence fills the body.

Letting the one switching in perform **full-body possession** and allowing their essence to fill the body naturally and replacing the previous essence, then taking control of the mind can work as well. Same reasons for failure apply here as well, such as with all the methods listed.

Method 6: Blending Method

This method is a slower process, similar to the Meditation Method. Instead of using essence, symbolism or the like, this one involves the one switching in slowly take over by **blending**, then **possessing**, and **eclipsing** until they eventually ease the host/current frontier out of the body and they become dominant. However, this method is more gradual than even the meditation method and may be

quite disconcerting since blending can become uncomfortable for some, yet pleasant for others. In the one leaving control's perspective, it may be akin to fading away or feeling unlike oneself, which may or not be comfortable.

Some tips on how to assist with blending at first can be the systemmate switching in already assuming the body is theirs, imposing their form onto the physical body, and "faking it until you make it," as the community kindly refers to. Another tip can be the two impersonating each other until the switch eventually occurs. As such, this method is much less popular due to the confusion and how tedious of a process it can be.

Method 7: Importing Method

Though it is more difficult and time consuming, this method does indeed require dissociation from the senses before achieving the switch. This is done by creating a shell of the host's mindscape avatar, but empty. Then, deprivation of the senses is needed, then begin to impose the five basic senses onto that mindscape body, then the host's/one leaving front's essence itself. Directly after, the tulpa then flows into the empty shell that is the body and associates their senses with it.

Depriving all five of the basic senses is the most tedious part of this strategy, and there are a number of methods to achieve this. As a general method, dissociating can be done by reaching a deep meditative state and directing one's attention inwards and into a mindscape, imposing all of the senses into that mindscape while intentionally ignoring the outside world. However, this takes up to months of consistent practice to properly dissociate, and is not exactly a popular method as a result.

Another dissociation method is stimulating a sense, then replicating it in a mindscape, focusing on the mindscape sensation until the physical world stimulation can no longer be experienced. Due to lack of experience with dissociation-focused methods, there is merely a basic explanation of intentional dissociation, and it is encouraged to search elsewhere for more in depth resources to better learn how to accomplish this method.

There are many strategies, or more or so an infinite amount of methods depending on the amount of creativity, but some of the methods listed above are some of the most well-known and successful methods. Something to note is the anatomy of the tulpa is important to remember while switching for the first time, as a naturally quadrupedal tulpa that does not have a bipedal form will most likely have issues walking on two legs, or a tulpa with digitigrade legs may actually walk using digitigrade legs (standing and walking on the body's toes) when switched, or if they do not have five digits, they may only use the amount they normally have or have a harder time adapting to using five digits if they possess more than five digits.

Even if the tulpa has a human form, it is very likely that they possess their own quirks that occur without conscious thought. Activities such as walking, eating, or even sleeping can be different for the tulpa while they are switched in, or even the body's senses (taste and smell especially), and these quirks can become more pronounced over time depending on how frequently or how long the tulpa is in control. Some quirks may cause suspicion in others who do not know about the tulpa's existence, and it may be a necessity to repress those quirks and mimic the host while around others, but this is only a possibility and it is perfectly possible that other people do not question the changes in behavior.

It is recommended **not** to switch in public until the tulpa has adapted to using the body unless they are incredibly human-like or already have a human form to avoid questioning or strange looks. If the tulpa refuses to take a human form to move more naturally in front, then they simply need to manually learn how to act like a human before going out in public.

Vocal cues are another notable thing, as the tulpa may naturally possess a different voice from the host's usual voice while switched, and said voice can be possibly too different from the host's own to be used in public, or may damage the body's vocal chords if they are strained too much by the voice. Training to use a different vocal cue or having a set of vocal cues could be required if it is desired to switch in public. Falling unconscious for an extended period of time such as several hours will usually undo a switch or a fusion unless the one in control has contracted either **LSS/SLS** or **FLS** and/or unless the tulpa has had enough training/done it long enough, and this can still occur even years after learning how to switch.

The amount of time it takes to perform a successful switch depends on the type of tulpa and from person to person and the method(s) used; it can take less than a month for a natural tulpa, or even less than two months for a summoned tulpa, but that is not part of the norm. However, it is becoming increasingly common for the time it takes to achieve switching to be less and less, which can be caused by any number of factors. For a summoned tulpa, it usually takes more than two months, usually over a year or many years for some for more deep levels of switching. Furthermore, it is **highly** recommended to wait until the tulpa is suitably developed before practicing switching, as it can cause **blending** issues and a myriad of potential problems during development. When a tulpa is learning to become separate, partaking in a practice that may cause them to lose their sense of self (switching, fusion, etc), even if temporarily can be unhealthy for the tulpa's development.

Attempting to switch using different methods everyday will eventually result in a successful switch, but it may take a long period of time, or even happen with due time without practice, as the tulpa naturally develops with general forcing. If there is no progress with a specific method, trying a new method may prove more effective than other processes. Experiment every now and again if no progress is being made, and find what works the best out of the methods presented, or even make a unique method that is personalized.

Levels of switching can be seen depending on method, progress, the tulpa's development, and many other factors. Switching is not black and white in regards to whether or not it was done properly from a state of merely **co-fronting** to the one leaving front being completely dissociated and inactive; the deepest level of switching not entirely embodying what it means to switch. Progression through different states of switching is to be expected, and goals should as such, be realistic.

A very common misconception Tulpamancers make is that dissociation *has* to be done first, which is mainly the reason why switching can be so difficult to achieve using methods that require dissociation beforehand. Not all methods require dissociation as a prerequisite and it is becoming increasingly common for Tulpamancers to use methods that activate dissociation upon switching instead of the other way around. In fact, some systems are completely incapable of switching without using a method that includes immediate dissociation upon switching. Yet, while many require dissociation first before actually switching; it of course varies greatly.

Tips for Affirming Switches

Many Tulpamancers who delve into the realm of switching come across one main problem at one point: affirming that the tulpa is in front. As such, switches at first may not last, causing the tulpa to slowly fade out of control, co-front, or even blend with the host on accident. Affirming a switch better allows a tulpa to switch in for longer periods of time at once while using less and less energy or be able to fully associate with the body instead of **co-fronting** or even having to eclipse. This is especially handy for tulpas who want to try a hand at experiencing what day-to-day life as a physical person is, or eventually become the **primary fronter** while the host recesses into the mind. Essentially, being able to affirm being in front has its uses.

Tip One: Having the Tulpa Identify with the Body as if it was theirs to Begin with

Being in control as the host comes naturally since they generally identify as being the body and mind while the tulpa is not, but this can slowly be changed with mindfulness techniques and reminders that the body is shared instead of just the host's.

For the tulpa, say that the body is yours, believe that you have owned the body for as long as it has been alive. Use phrases such as, "My body," or "I am moving my legs," etc. Own the body and take control that it is yours to use as you like.

Tip Two: Use Physical Reminders to Remind yourself that you are in Front

Wearing a certain item such as a ring, pendent, or even a general outfit can help remind you, the tulpa is switched in. Using certain reminders can also help shift the mindset to, "I'm the one in control instead since the body has this on," to even assist associating with the body and dissociating the host/current fronter. However, this may feel strange or uncomfortable if the item is equipped despite the person supposed to be wearing it is not in front (from personal experience). Even wearing the body's hair differently can help affirm being in front, just as long as it is a physical reminder with you at all times.

Tip Three: Have Your Own Hobbies

Differentiate yourself from the host by picking up a hobby that you personally enjoy, that you specifically would want to invest your time in while the host would not. Perhaps even getting some personal friends to talk to while keeping the host out of conversations, even go to tulpa only servers or chatrooms. Have something that would keep you invested in being in front instead of preferring to go back into the mindscape.

Tip Four: Try to Keep the Host Quiet and Let your Thoughts Flow

Some systems struggle to have the host remain quiet and prevent them from accidentally dominating conversations, accidentally bringing them into front. Some things that can be done to prevent this is to occupy the host with mindscape activities, meditation to keep their thoughts out, or even allowing them to fall unconscious to be woken up later. Tip three can help with this as well, as finding things to occupy yourself on the physical plane can also help keep the host quiet until the host can speak without issue.

Being able to freely interact in the real world as a tulpa can be seen as a privilege since most Tulpamancers believe that tulpas need the host's consent to switch or take any form of control, which is not entirely true, as proven with several cases of tulpas brute-forcing control with years of switching

practice, or with natural tulpas early on. Generally, most switches for systems lasts several hours to days for things to be done, which at first, affirming the switch as much as possible trains the tulpa to stay in front for longer and longer periods of time. Some methods may work, others may not, it depends on the system in question. Trial and error may be required to find the perfect technique, but the tips provided may bring some useful insight.

Section Eighteen: Levels of Switching

Credit when credit is due, a survey performed by u/bduddy on the r/Tulpas subreddit revealed that there are up to six different levels of what would be considered “switching.” The study conclusion can be found [here](#).

Knowing how to switch is one thing, but what the community has shown is that there are several layers to switching from merely changing the mind’s train of thought to the new frontier to complete consciousness switching and absolute disconnect from the body in the host’s/person switching out’s perspective. Some of these levels of switching do not entirely fall into the category of switching, but rather **co-fronting** instead, which can be a preliminary form of switching for some depending on the method.

It is perfectly possible to be capable of more than one level of switching depending on the method, which most Tulpamancers that can switch are generally capable of more than one switching level. More intense levels of switching are typically more challenging to achieve, but these levels allow Tulpamancers to gauge their progress in switching. Each level can be seen below in order of least to most profound.

1. “Working Together,” or more better known as a form of co-fronting. In this level, the tulpa is in primary control of the body, but the host is still fully present and even partially in control.
2. “Controlling the Body,” this can be seen as a form of full-body possession, as the host is still connected to the body and still fully aware through the body while not in control.
3. “Identity Switch,” a form of “masking” where the host feels and thinks like the tulpa by changing the mind’s train of thought to the tulpa’s instead of the host’s. Also known as eclipsing where the tulpa is controlling the body indirectly by influencing the host/current frontier.
4. “Control/Dissociation,” this is a full switch where the host is properly dissociated from the body and the tulpa is in full control, but the host remains active.
5. “Inactive Switch,” essentially the previous level, yet the host becomes inactive upon leaving front, also known as **blackout**.
6. “Consciousness Switch,” a type of switching where the primary consciousness changes to the tulpa’s instead of the host’s, which usually includes the host becoming disconnected from the body’s senses.

While learning how to properly switch, it is perfectly possible to be capable of reaching low levels of switching, and then gradually working up to complete switching. Not to mention that some switching levels are quicker to accomplish (level one taking much less time than level four); certain switching levels may also be left up to preference and experiences of course will vary. There is no exact method for achieving a specific switching level, so trial and error may also be necessary. Use this to gauge progression and what type of switching that is desired, but do note that switching progression is not clear-cut or would always work in this type of level system.

Section Nineteen-Fusion:

Fusion is when the host and one or more tulpas/systemmates fuse personalities, or two or more tulpas fuse personalities or literally fuse together to create a new entity known as a fusion for a temporary amount of time while **merging** is when the host and one or more tulpas/systemmates or two or more tulpas/systemmates permanently fuse or fuse for an incredibly prolonged amount of time. A fusion can also become a separate headmate that becomes a part of the system if desired, and depending on whether or not if the parties that fuse are consumed and make up the fusion.

Considered a somewhat controversial practice, fusion is debated as one of the more advanced skills in Tulpamancy due to it being similar to **switching** in specific sections, but it can be mastered before switching and vice versa. Depending on the method used, the personalities who make the fusion may not be consumed in the fusing process, thus the fusion can exist while the parties that make up that fusion are still around while other methods temporarily consume those being fused until the fusion is split back apart. The latter method is considered more risky since there is always the possibility of the personalities forming the fusion being permanently merged, or the side-effect of the two or more personalities not splitting without mixing up specific traits. With methods that do not consume the personalities, the “worst” outcome that could occur is the fusion becoming a permanent system member.

When fusing, multiple outcomes are possible: the fusion may end up being an entirely unique person than the personalities that formed them, the fusion may take more traits from one personality than the other(s), the fusion may have traits from their parts and deviate their own traits that are unique to them on top of that, the fusion may fluctuate between certain traits from their parts, or the fusion may have traits that are amplified if the personalities that formed them have similar traits. As an example, two personalities fuse that are both introverted may form a fusion that is essentially a recluse that does not even speak once a day. Deciding to try out fusion can be unpredictable and is completely optional; make sure to ask the person before attempting to fuse if they are comfortable with trying it.

Upon completing the fusion process, the fusion may simply exist within a mindscape, be imposed, or placed in front depending on the strategy used. Of course, if they do wind up in front, they can switch out like any other systemmate. Another thing that is possible is dragging a fusion into being active if they are unfused, as for some, the fusion can be seen within the mind if searched for deep enough in a dormant state. It is possible that when unfused, a fusion simply goes under a form of **dormancy** and fusing brings them out of that stasis, and thus, they can be dragged out of that state by other systemmates for whatever reason without having to fuse.

As with switching, there are tips for fusion:

- Relaxation and being willing is pivotal, as fusion can go wrong if one of more of the ones fusing are incredibly stressed or unwilling.
- Methods that do not involve literally fusing forms together or overlapping/blending typically do not consume the parties fusing.
- The longer the fusion remains, the more challenging it may be to unfuse depending on the method.
- If there is moderate anxiety about what may happen, what the fusion will be, or if the fusion will be permanent, then it is not recommended to fuse.
- Fusion is entirely optional and there should be no pressure to try it if one or more headmate is uncomfortable with the idea just because other people are doing it.

There are a handful of working, known methods of fusing tulpa and host or other combinations are presented in a list below:

Method One: Fuse Orbs Together

One method is a process that involves merging two or more systemmate's orbs together to create the fusion (orbs being extensions of the systemmates in question; their very being, essence, memories, etc in an orb form). To form these orbs, they can be simply visualized with the intention of them being symbolic of the person, a representation of them, or this orb can be any kind of object that works best.

There is no set way of doing this process; it could be done by simply touching the orbs of the ones who wish to fuse together, forcefully merging them into one, as long as the fusion is properly created. If nothing happens, try a few more times, and if nothing still occurs, it may be ideal to try again at a later time or train **possession** and/or **switching** to ease the process.

It is perfectly possible for a symbolic structure that sustains the fusion could appear after fusing orbs together, and interacting with the structure as such as a way to undo the process either by removing the orbs from it if it is a structure where the orbs are visible, destroying the structure, and so on. This is a method that does not consume the headmates fusing, and the fusion can remain separate as a result.

Method Two: Fuse Mindscape Forms Together

A second method is to fuse two tulpas/headmates instead of using the orbs to fuse within a mindscape, then having the fusion switch in and control the body unless they are **fusion formed** instead. This process, however, temporarily consumes the two tulpas/systemmates to make up the fusion until they are separated, thus it is a more risky method, and if the host would like to be a participant, some level of **dissociation** and/or **switching** would be required.

Said process of fusion using this method could again, be done in a plethora of ways. Symbolic methods such as combining mindscape forms, creating some sort of device or structure with the purpose of combining two or more entities, or the not as symbolic process of partaking a gradual **blending**, perhaps using phrases such as, "We are becoming one, our consciousnesses fuse," or something or similar sort. Similarly, the process of undoing the fusion would be the fusion muttering the opposite phrase, symbolic methods of a fusion device with a reverse option, or literally splitting the fusion into the original personalities.

Unlike the previous process, this fusion would automatically be fusion-formed as a tulpa-like entity, and their mindscape appearance would most likely be a mix between the parties that fused, but the fusion can alter their appearance however they wish.

Method Three: Mix Internal Essences Through Possession

Another method is simply having the tulpa possess the body and try to mix essences/identities together until the new personality is formed and aware of themselves, or vice versa. Seen as one of the more dangerous methods is exaggerating **blending** (weakening the barrier between systemmates) and letting the consciousnesses of the participants of the fusion blend together to create the new consciousness of the fusion. **Dissociation** and/or **switching** is not required for this method, rather, **full-body possession** is simply necessary.

Intentionally causing blending can be done symbolically by visualizing a barrier representing the two or more who wish to fuse, then gradually weakening it, or visualizing the two party's essences somewhat mixing together to create a brand new essence; color coding could make visualizing the new essence easier. A more practical method can be done by allowing both the parties to **co-front** and intentionally try not to distinguish each other's thoughts, but rather see those thoughts as the fusion's.

Affirming that the two parts of the fusion are separate/symbolic methods will reverse the process as with the other two methods once the fusion wishes to unfuse, or merely, the fusion could separate naturally, which is common for systems new to the practice.

Discovered roughly two years ago at the time of writing, **fusion forming** is when the fusion is given a mental form instead of having to be in control of the body and anyone whether it being the host or any tulpa/systemmate can switch in while the fusion is still present. However, it is **not** recommended to fuse too often (such as several times a day normally) or for very long (depending on the method of fusion), as the personalities of the headmate could blend into each other permanently, and fusing multiple personalities is also considered quite dangerous if not done properly and with a considerable amount of willpower to undo what is done if needed.

Genetics but with personalities is a good way to describe fusion, as said fusion's personality typically is a mix of the two or more personalities, but with a few unique traits surfacing the longer the fusion has existed as a form of **deviation**. At first, the fusion may be similar to the host (or one of the systemmates who make up the fusion), but likely bewildered as to what has just happened (especially if they are placed in front upon existing), but the fusion will become more unique over time and establish itself as an individual as like any summoned tulpa. Random fusions can occur to where the host fuses without even realizing it, but the fusion will become more obvious if the fusion becomes aware that they exist.

Fusions can also inherit unconscious quirks from their parts and may even have combined quirks, or simply form their own. A fusion walking with one foot digitigrade and the other plantigrade serves as an example. Another thing to note is that it could be possible that a fusion can accidentally become essentially like a tulpa if they are fusion formed for too long, which if the two or more headmates fuse normally if the fusion becomes a tulpa on their own volition is a possibility. However, it is **not** recommended to fusion-form for several days or weeks at a time unless the system is okay with the potential outcome of the fusion remaining and being unable to unfuse. In addition, a fusion may simply break apart back into their parts with enough time or specific triggers without the intention of unfusing. This is common for those who are not used to fusing, and thus lack skill in it. Depending on the method used, the worst-case scenario could either be the long-lasting/permanent addition of a new systemmate to the original consciousnesses that make up the fusion being lost in said fusion as a form of **merging**.

Moreover, fusion can be interesting, but caution must be taken when fusing more than one systemmate, as the results can be quite dangerous if personalities conflict (or they could potentially cancel each other out, or not even be present in the fusion), if the fusion was unwillingly, or if the headmate takes a form that conflicts personalities; fusion can cause permanent changes to the personalities that make up the fusion if fusion is not done with proper precautions and mindset to prevent merging.

Section Twenty: Other Thoughtform Varieties

Tulpas are not the only type of **thoughtform** or systemmate out there along with mentally created constructs, as there are multiple systemmate types and constructs that have differences in how they function. Origins typically play a role in the formation of these other headmate types while constructs like **servitors** are intentionally made.

Servitors, for example are mental constructs created to serve a purpose whether it be simple or advanced, are not sentient, and can be despawned at any time, but can become sentient if kept around for too long and if it is an advanced servitor; take caution when spawning in advanced servitors for prolonged periods of time-- especially if the fronter or another systemmate is giving them attention.

Mindscapes, also known as **wonderlands** or **paracosms** (if they are complex enough), etc are somewhat consistent areas within the mind (unlike areas in simple daydreams) that can be based off of real-life locations, areas in media, or completely made up by the host/systemmates, and provide an area for a tulpa to dwell in normally if they do not mind being within the host's mind. Places such as mindscapes can be used as places to active force with the tulpa, bond with them, and even practice skills there as well. There is even a skill involving the ability to immerse oneself into the mindscape, even as a form of **dissociation**, which in hand could assist dissociative methods of **switching** and aid in keeping **active forcing** involved and stimulating.

Items are literally items of any kind spawned in by either the host, tulpa, etc in the mind that can be used as any regular item depending on the mental strength or willpower of whoever is using it, or even creating a unique item with fantastical properties of its own. This is akin to imaginary objects children play with in daydreams, but these items can be symbolic in a system. For example, an item that induces **switching** or **fusion**, or an item that can place a member in dormancy. In addition, items can be structures to an extent, somewhat in between a mindscape and a basic item, which can still be symbolic.

A tulpa can spawn their own servitors, mindscapes, items, and even tulpas if the tulpa is strong enough to do so; tulpas usually do not create other headmates without consulting the host, so it is typically not an issue. If they do, mutual agreement is important and encouraged. Usually, each construct or thoughtform serves a purpose in one way or another, but all of them are not sentient unlike a tulpa or other kind of headmate.

Section Twenty-One: Danger Levels of Tulpas

Important Preface: This typically does not occur for any random reason, and a tulpa may become “dangerous” if they are abused by the host, due to predisposed mental illnesses, or due to environmental factors. And if they are victims of abuse, they may fight back in order to defend themselves, which in this scenario is entirely justified.

In some cases, these beings may not even be tulpas, but instead have taken the guise or being mistaken for one. If you, the person reading this experiences **blackout**, unintentional switching accompanied by amnesia when back in control, severe amnesia in general, this “tulpa” appearing out of nowhere without you creating them at all or having anything to do with their conception, bouts of bodily dissociation that is not intentionally induced, and/or aggression from this “tulpa,” then it is advised to research dissociative disorders such as **DID/OSDD** because tulpas typically do not cause symptoms like

that. It is perfectly possible that what you have is not a tulpa, but instead an **alter**, and it is advised to seek psychiatric assistance.

This is incredibly important to know for natural and semi-natural Tulpamancers, as their tulpas **can** be dangerous due to how they develop compared to summoned tulpas, but summoned Tulpamancers also should heed this as well out of caution just in case of an unlucky scenario, but this section can be skipped for summoned Tulpamancers. An undeviated natural or semi-natural tulpa (and summoned tulpas in **very** rare cases) can be incredibly dangerous depending on their strength or disposition, thus a set of different levels for how dangerous a tulpa can be were created to categorize them.

1. Safe: The Tulpa poses absolutely no threat to anyone once-soever.
2. Low-Violence: The tulpa does not pose a threat very often to anyone else.
3. Violent: The tulpa **can** pose a medium threat, but cannot cause serious harm, and usually to specific people.
4. High-Violence: The tulpa can often pose a threat to everyone.
5. Emergency: Always poses a threat to others, and should be dealt with as soon as possible.
6. Full Alert: Must be dealt with as soon as possible, no questions asked, as they can cause serious harm to the host and everyone around them.

Although a tulpa may have the potential to be a level such as violent, this may only mean that they are capable of doing so, not simply being hostile and willing to cause chaos. Keeping a tulpa within the violent level and lower is generally where a normal tulpa should be, and anything higher than that should be confronted or dealt with as soon as possible before they get out of hand. Any Tulpamancer should be aware of their tulpa's level and ensure that they are **equal** in terms of power with his or her own tulpa unless the tulpa is an undeviated tulpa that is hostile in the violent level or higher.

Simply because a tulpa is *capable* of force-switching if they are only riled enough, or can cause hallucinations via imposition does not mean they need to deviate, but preventative measure should be taken to prevent force-switches unless in specific circumstances where force switching would be beneficial-- especially with natural tulpas made of primarily rage if the source of the host's stress is irritating them immensely. But however, sometimes, letting a tulpa force-switch can actually help the tulpa relieve stress and have more control over themselves, as Darkflame, one of the author's friends reported from his natural tulpa, Darkflame reported, "it gives him [Finsternis, natural tulpa] more mental space to fill," as Finsternis has more control over himself, and is not as volatile while switched in knowing that he now holds limits and that he can ruin his host's life if he makes a wrong move.

Depending on the situation, it may actually be a wiser option to let said tulpa switch instead of letting them suffer while in tulpa form, let them calm down, then switch back after the tulpa eventually calms down. Being aware of these levels can prevent issues and drama later down the line, especially with knowing whether or not a tulpa should be considered "dangerous," and whether or not action needs to be taken.

NOTE: Apparently because tulpa abuse is either screamed by vocal minorities or is too widespread to even fathom (and that this section does teeter near that area), I am going to add that even if your tulpa is a high threat level or generally ill-behaved, immediately resulting in punishment or serious restriction is **NOT** OKAY. Communication is highly pivotal in a tulpa to host relationship, and before enacting any type of punishment, civil actions such as talking it out should **always** be taken first.

Only in a situation where your tulpa is an active threat to you or the ones around you and every possible way of civilly solving the situation does not work is when action should be taken for the sake of self-defense and protecting those around you just as you would with a real-life person. Merely because you are the original personality does NOT give you the right to abuse the tulpas/thoughtforms you create (unless they're just mindless servitors).

I made my point in a more casual manner in a Reddit comment here due to a post that brought the topic up to save space here:

https://www.reddit.com/r/Tulpas/comments/a96f84/a_plea_to_tulpamancers/echy51r

Section Twenty-Two: Potential Disorders and Hiccups

Even with Tulpamancy, disorders can occur due to random factors of stress, irresponsible switching and/or fusing, and can be a serious issue depending on the reason why said disorder occurs. Most cases are of the host's fault leading up to said disorders, bad luck in tulpa development, or other factors, but these disorders are perfectly reversible.

Switch Lock Syndrome/Lock Switch Syndrome (SLS/LSS)/Frontstuck is when the host and tulpa/systemmate(s) are stuck switched, even when laid unconscious for an extended period of time, and this can occur with constant, prolonged switching, or if the tulpa is incredibly stressed by something while switched in. Ways to cure LSS involve removing the source of said stress, letting the host regain the ability to switch back until the host and tulpa are able to switch back permanently again; a way to know if someone's LSS is cured is if the host wakes up as themselves normally. LSS can last several days normally, but in extreme cases can last several weeks at a time, and the host may become stronger or weaker due to training, the source of stress, and how LSS was caused; the host can lose the ability to temporarily switch, possess, and even possibly the ability to manifest themselves onto the physical plane in extreme cases.

Fusion Lock Syndrome (FLS) is very similar to LSS, but instead of being stranded switched, the ones involved are trapped into a fusion, which FLS is just like LSS in that regard in everything else from the causes of it and ways to cure it except that the fusion may simply break apart naturally depending on the method of **fusion** used; it is also important to know the possible disorders and how to treat them if they are ever to occur.

Hiccups, drama, mishaps, all of those are common in living in a system like living in a family with results even being somewhat similar; arguments can and will happen and what results from it can be concerning at the least. Dealing with drama in a system can cause a systemmate to disappear for a variable of time, to **dormancy**, and even if the situation is at its nadir, **dissipation** depending on the circumstances. As long as the systemmate in question was not dissipated, it is likely that they will eventually return in due time. Being able to revive a tulpa/systemmate is a useful skill just in case, which is simply done by focusing on them once again (either their form or old presence) as if one was creating a tulpa from a base, or searching for them would be similar to finding a natural tulpa.

All in all, whether it is LSS, FLS, or merely an argument gone awry, communication and working as a team is pivotal in maintaining a balanced and positive relationship with a tulpa and to further avoid issues and/or lessening the aftermath of drama. Keeping things open and on equal ground also helps; section 30 (or at least 30 at the time of writing) has resources to go if the solutions presented do not entirely help your specific situation.

Section Twenty-Three: Methods of Communication

Occasionally, the host may feel what is known as **head pressures** as a way that the tulpa is trying to communicate with the host, and it is considered one of the most primitive forms of communication between tulpa and host, and systems to understand these head pressures can be established until your tulpa is capable of using **tulpish** or vocality via “yes” or “no” questions.

Tulpish is another basic form of tulpa to host communication that is when the tulpa communicates to the host via mental images, emotions, and interpretation of what the tulpa is saying, and this form of communication is usually used before vocality or when the tulpa is unable to use vocality due to stress or other factors.

Tulpas even have the potential to appear in the host’s dreams as an easier form of communication, or some walk-in tulpas show themselves to their host through their dreams. Lucid dreaming would then be optimal to communicate through dreams until it can be done normally, and even as a way to **active force** in an immersive environment. It is important to understand the possible ways your tulpa may communicate you with before learning **vocality**, or even in scenarios where **vocality** is not an option.

Section Twenty-Four: Power-Passing

Discovered fairly recently at the time of writing, **power-passing** is when a tulpa hands another tulpa his or her power (or essentially their presence and developed nature) as a way to speed up the growth of a second and beyond tulpa, and the tulpa giving the power even regenerates the power back while the receiving tulpa retains the power after it has been regenerated. Of course, this ability does not apply to someone who only has one tulpa (it technically does in the form of forcing), but power-passing is also a good way to help a natural tulpa deviate while another tulpa benefits. Place some sort of brace or item onto the tulpa that needs to deviate that saps the power of the natural tulpa to where they cannot cause any harm until they deviate, and direct the power that is being sapped to another tulpa as a way to give them power; this of course includes abilities such as **possession**, **switching**, and **fusion** as well.

After the tulpa eventually deviates, the connector can be removed and the tulpa can regain all of the power and both tulpas benefit from the process, as the tulpa that does not need to deviate gains extra power and possible abilities and the other tulpa is able to deviate while helping another tulpa out. However, this method of deviation may be too oppressive for some, and those who believe that may wish to search for a different deviation method. In addition, do make sure that the amount of energy being drained from the natural tulpa is not enough to send them into **dormancy**; force with them as a precaution, even if they are seemingly all right. If one notices that the natural tulpa is acting too sluggish, inactive, etc, it may come to a point to add settings to the connector, or even to the point of completely removing it if even the lowest setting is too much and allow the natural tulpa to recover.

For summoned Tulpamancers that also have a natural tulpa, this can be a great method to speed up the process of teaching their summoned tulpas the skills a natural tulpa is naturally good with as well and the same can be said about summoned and semi-natural tulpas as well. Moreover, this can be an effective method on catching newer tulpas up to equal power (if you so wish to have more than one tulpa) to the most powerful tulpa in a relatively fast manner as well.

Section Twenty-Five: Offshoot Personalities/Headghosts

Offshoot personalities are the starting point for natural tulpas as they first develop, and they are simply natural tulpas (or other mental constructs in general) without a form that are generally found to be weaker than natural tulpas and can do everything a natural tulpa can perform including **imposition** in the form of illusions. Giving an offshoot personality a form is the first step into natural Tulpamancy, as a tulpa is required to have a form to be considered a tulpa.

An offshoot personality is essentially another personality, sentient voice within one's mind, or a force that takes over during certain moments, but having an offshoot personality is not to be confused with **Dissociative Identity Disorder (DID)** or **OSDD**, as these off-shoot personalities can be controlled unlike DID. One thing to note is that offshoot personalities are not as powerful as natural tulpas, and removing a tulpa's form would convert it into an offshoot personality; this can be a method to prevent a tulpa from force-switching with the host if the situation is serious enough. Surprisingly, off-shoot personalities are shockingly common in people, but they often go dormant once the source of whatever stress created them is gone since the host is unaware that they have an offshoot personality unless they know the signs of having a natural tulpa.

Alter egos are similar to offshoot personalities except that they are willingly created by the host, and are generally another version of the host except what the host would be outside of his or her comfort zone. They are brought into existence to perform things the host is not inclined to do, and to generally do things better than the host is capable of doing. Many Celebrities are known for their bombastic alter egos, even known as them putting on a mask. Just like tulpas, off-shoot personalities can also be made, or an existing tulpa can be converted into an offshoot personality as well. Overall, off-shoot personalities are usually converted into tulpas once discovered and develop similar to that of the other types of tulpas.

Section Twenty-Six: Tulpamancy Ethics

When it comes to something such as Tulpamancy, tulpas are sentient, can feel emotions and pain, and can experience anything a human can and beyond-- even having a physical body when switched; they are people. Treating a tulpa as a human being is incredibly important, as treating them as equals instead of them being inferior or superior, and they should be respected the same way any human being should be respected. However, since they are people, they are going to make mistakes, some are going to misbehave, and some are not going to listen to mere warnings. As every person should have a right to, self defense is justified if your tulpa is being destructive and does not stop when asked, even giving them a wake-up call with punishment (just like how real life has consequences) may also be perfectly justified.

Creating a tulpa for the sake of romantic/sexual pleasures, experimentation, or for something such as work or school is simply slavery, and is highly discouraged and frowned upon. Finding proper and balanced times to switch or fuse with your tulpa (if you plan to switch or fuse) is important instead of having the tulpa experience everything that is negative or positive instead of a mix is imperative to note for the sake of balance, as summoning a tulpa to deal with negativity can cause the tulpa to become corrupt (or essentially fed up with the abuse) unless it is a natural or semi-natural tulpa.

Practicing Tulpamancy is essentially creating a lifelong friend; respect should be equal, each should be able to put the other in their place when warranted, and good times should be had without it costing the happiness of others.

Section Twenty-Seven: Definitions

Active Forcing: When the host actively focuses on their tulpa within their mind and nothing else for set amounts of time to further a tulpa's development.

Alter: A type of systemmate that is created by trauma or caused by the mental illness, **DID/OSDD**, and this type of systemmate typically has specific roles to ensure that the system functions internally or externally.

Alter Ego: Another self within someone's mind that is usually created to perform tasks better than the original ego and can be switched on and off at will. Commonly used by celebrities, and this is not truly a form of Plurality.

Aphantasia: A condition found in roughly one percent of the population that prevents individuals from visualizing or severely limiting their capability to visualize entirely.

Auditory Imposition: The ability to hear a tulpa in the physical plane without using mindvoice or imagining it.

Blackout: A state a host can take on when switching where they lose consciousness and rely on the current fronter to remove them from blackout in some cases. Blackout is common in traumagenic systems.

Blending: When the barrier between the host and systemmate's mind began to blur partially, mixing thoughts and emotions together and potentially causes both to lose their sense of self during the process.

Co-Fronting: When two or systemmates (or the host) are **fronting** at the same time--effectively sharing the body and mind in some cases. Could be a precursor to fully **switching**.

Deviation: When parts of a one's personality are lost or changed, usually for the better or in physical appearance for a headmate whether it be intentional, unintentional, spontaneous, or gradual.

Dissipation: The action of completely destroying a tulpa/thoughtform to the point of no return, essentially killing the thoughtform in question unlike **dormancy** where they could be revived.

Dissociation: A state of disconnection from something or someone, in most common context to the guide is a state of being disconnected from conscious awareness and senses of the physical body.

Dissociative Identity Disorder: A heavily-stigmatized mental illness typically (not always) spawned from repeated childhood trauma (generally child abuse to extreme degrees) while the personality of the child has not yet solidified. This causes headmates formed from trauma known as **alters** to form randomly, fragmenting the child's personality, each serving a purpose to protect the body from any more trauma by taking control without warning in response to certain triggers or by stress. This causes the previous fronter to undergo **blackout** and various other symptoms such as involuntary **dissociation**, self-destructive behavior/self-harm, mood swings, and almost certainly other mental illnesses spawned from early childhood trauma.

Dormancy: When a tulpa or systemmate is ignored for long enough to where they eventually fall into a deep slumber/stasis, but it is harder and harder for a tulpa to go dormant as time goes on as they develop. A tulpa/systemmate can also be forced into dormancy by another systemmate or the host.

Emotional Response: A potentially overwhelming sensation of an emotion, generally a form of pre-**vocality** communication and signs of independence from a tulpa.

Endogenic (In terms of Plurality): The state of reaching plurality that is not traumagenic, or simply Plurality that did not form from trauma; Tulpamancy is a type of endogenic plurality.

Factive: A subtype of systemmate or tulpa that has the form and/or personality of a real-life person that can be long-dead, a friend, or family member, but most likely does not act identical to the actual person.

Fictive: A subtype of headmate or tulpa that has the form and/or personality of a character in fiction, but most likely does not act identical to the actual character.

Fight or Flight Response: A rush of adrenaline noradrenaline, and epinephrine from the brain in order to access the other 70% of strength that is not used in order for someone to flee or fight if the brain feels as though the body is in peril.

Force-Switch: When the tulpa/systemmate performs a switch without the current fronter's consent.

Fronting: When a tulpa/systemmate is "in front", A.K.A controlling the mind and most likely the body or is conscious and associated with the body's senses.

Full-Body Possession: When someone who is not fronting is in full control of the body, but not the mind and the current actual fronter is still mostly connected to the body's senses.

Fuse-Lock Syndrome (FLS): When the host and headmate(s) is trapped within a fusion for usually a few days up to a few weeks and cannot unfuse.

Fusion: When the host and tulpa/systemmate or tulpa's personalities blend together to form a new entity that is a mix of both personality's traits along with unique traits. May or may not literally include the two participants in the fusion or keeping the two separate while temporarily creating a new entity.

Fusion-Forming: When a fusion is given a form while another systemmate takes control-- allowing the fusion to not have to be operating the body while being fused.

Head Pressures: Pressure on the head that is similar to a headache (can potentially be painful or a source of discomfort) caused by a tulpa attempting to communicate with the host-- mostly used before **vocality** and/or **tulpish** is achieved.

Independence: When a tulpa becomes sentient and can function independently from the host.

Imaginary Friend: A non-sentient thoughtform brought about as a form of play or companionship, often used by young children. Few adults still remain with these beings, however, and they can eventually turn into tulpas with enough time.

Imposition: When a tulpa can be physically seen, felt, heard, smelled, and/or even tasted by the host in the material plane as if they were a physical being. Can of course still only be perceived by those within the system.

Item: An object spawned in by headmate that is not considered a living thing, also known as an imaginary object.

Lock-Switch Syndrome (LSS)/Switch-Lock Syndrome (SLS)/Frontstuck: When the current fronter is forcefully stuck switched for a prolonged period of time and is unable to leave control of the body.

Mental Construct/Thoughtform: A form, shape, or being forged within the mind that only the host along with other systemmates of the same system can perceive.

Merging: When two or more headmate's personalities permanently fuse or fuse for a very prolonged amount of time into one identity.

Mind's Eye: The attempt of visual recollection or vision via imagination whether it be on the physical or mental plane.

Mindscape/Wonderland/Headspace: An area within the mind where both the host and tulpa(s) can interact and bond in, or in general Plurality terms: where systemmates not in front tend to linger.

Mindvoice: The mental voice heard within the mind, such as one's inner voice. Is usually used with tulpas and other systemmates internally instead of **auditory imposition** and is a form of **vocality**.

Multi-Fusion: When three or more headmates are fused with multiple systemmates at once.

Natural Tulpa/Emotive: A tulpa created without the help of the host by strong emotions and stress stimuli for over a varying amount of time, they are **not** the same as **alters**, as emotions or stress may not be related to trauma.

Offshoot Personality/Headghost: Essentially systemmate without a mindscape form that takes the form of a voice.

Out-of-Body Switching: When the tulpa and host switch places while the tulpa/host is manifested outside of the body. Can be experienced as an OOB (out-of-body) experience.

Paracosm: An incredibly vast and complex **mindscape** potentially containing entire dynamic worlds or even universes. This is common with polyfragmented DID/OSDD/Traumagenic systems, but any kind of system or even **singlets** can have a paracosm.

Parallel Processing: The skill of being able to act and think independently and at the same time the host as a tulpa or other type of headmate.

Parroting: The act of a host making the conscious decision of forcing their tulpa to speak as a means of training vocality for the tulpa to become used to their voice and eventually speaking on their own; controversy surrounds this vocality training method on whether or not parroting should be used.

Passive Forcing: When the host does not actively focus on his or her tulpa, but still can interact with them while performing other tasks.

Plurality: The state of having two or more consciousness in the same body, traumagenic or otherwise.

Possession: The skill of a tulpa's ability to control a certain limb, body part, or the entire body, but is not the same as **switching**, as the host is still associated with the body's senses.

Power-Passing: When a tulpa gives an ability or an amount of strength to another systemmate (most likely a tulpa) permanently in order to further their development.

Primary Fronter: One who has control of the body for most amount of time in control of the body on a normal basis.

Proxying: The action of speaking on behalf of a systemmate, often used as a method of communicating in the physical plane before having the ability to possess or switch.

Scent/Olfactory Imposition: The ability to smell a tulpa on the physical plane without imagining it.

Semi-Natural Tulpa: A tulpa created out of obsession of a certain character, creature, or thing to the point of the host's life revolving around it combined with intense emotions similar to a natural tulpa, or by focusing on an intense emotion for a variable of time. Can also be a **fictive/factive**.

Servitor: A non-sentient mental construct created to serve a purpose; can also be an imaginary friend.

Singlet: Noun for one mind in one body.

Summoned Tulpa: A tulpa that was created willingly by the host, often focused on for a certain period of time for them to gain sentience.

Switching: When two systemmates switch places to where the first headmate is reduced to a tulpa-like state while the second headmate is in full control of the body for a period of time under normal circumstances. Can include the previous fronter being placed into the mindscape, imposing themselves in the real world, or **blackout**. There are varying levels of a switch.

System: A collective group of mental, usually autonomous people or beings (sentient or otherwise) that share the same body-- does not necessarily have to be 100% plural.

Tactile Imposition: The ability to touch a tulpa in the physical plane without imagining the sensation in the mind.

Taste Imposition: The ability to physically taste a tulpa and experience the sensation of taste as if it was physically there.

Tulpa: A sentient, typically intentionally created being that is conscious and autonomous, and can only be seen, heard, or felt by the host/system that can also think independently from the host/system.

Tulpamancy: The practice of creating a mental being known as a tulpa by directing attention towards something within the mind until that thing gains sentience, then developing this being further until they are essentially a separate person who shares the mind with their creator.

Tulpa/Tulpamancy System: What a group of tulpas and the host in one body are considered.

Tulpish: A basic form of communication that an early tulpa uses. Consists of communicating via emotions, interpretations, and mental images.

Visual Imposition: The ability to see a tulpa in the physical plane without imagining them or seeing them through the mind's eye as if they were actually there.

Visualization: When the host has an image of what the tulpa appears like, but cannot be seen outside the mind's eye unlike imposition.

Vocality: When the tulpa is able to communicate via a somewhat distinct voice inside the host's head without using **tulpish** or **head pressures**.

Section Twenty-Eight: Useful Tips and Advice

These are useful tips for the budding Tulpamancer who wishes for the best for their tulpa; note that these happiness requirements can vastly be different from system to system. Some systems have to split body time to achieve happiness while other systems have tulpas that are perfectly content with staying tulpas and living their lives normally by their host or within the mindscape. Do not be surprised if you spot these tips in other areas, as they are common tips throughout the community.

1. Never set deadlines or goals to achieve certain milestones in Tulpamancy.

Every individual/system experiences Tulpamancy differently and there is no set way to gain certain things. Forcing yourself to force daily for an hour, then failing to uphold that goal is a path straight to disappointment and a loss of motivation; take the time and smell the roses along the way; enjoy the fun you are supposed to be having with you tulpa. Some systems can learn imposition within weeks while it takes other systems years just to see a distortion; everything in Tulpamancy is subjective in terms of people's experiences; no two experiences are exactly the same. Enjoy that you have someone to accompany you to work/school, or just simply force with them when you can instead of stressing over your forcing quota for the day.

2. Never force your tulpa to act a certain way if it is not harming anyone specifically.

Natural tulpas are a different case with this at first since they usually begin as harmful or dangerous to themselves or others depending on the emotions they make up; this tip is for mainly summoned/semi-natural tulpas. For example: your tulpa changes their form to that of a creature/person/character/whatever that you do not like, do not force them to change something about themselves just because they are doing something that you do not like. Them having differing opinions from you is a sign of independence, which should be embraced, not oppressed. An example of where deviation needs to take place is if your tulpa begins to do harmful things such as taking drugs while fronting, harming you or others purposefully, or is manipulating you into depression (these are unlikely for summoned/semi-natural tulpas, but they can and have happened to other people).

3. Make sure your tulpa has some sort of purpose in life that is meaningful to them.

Whether it is self-given or not, make sure your tulpa has a reason to exist that they can use, or else they could perhaps go into an existential crisis. Some tulpas even fall into dormancy out of depression because of this. As long as the goal is not harmful, let them have it. Notwithstanding,

this goal may require them to interact with the physical plane or not; it is a system-to-system preference. Although it is important for a tulpa to have a purpose, make sure it is something that both can consent and agree on without the other getting the short end of the stick. An example of the tulpa getting the larger half in a situation is them fronting all the time while the host is never allowed to interact with their physical life anymore because their tulpa wished to only exist physically; this is fine if both consent, but not if one does not. Another bad case is if the host restricts their tulpa into the mindscape despite them being allowed to switch and preventing them from interacting with anyone. Both the happiness of the host and tulpa are important to maintain balance within the system.

4. Be there for your tulpa like you would anyone else you care about.

Exactly like human beings, tulpas have emotions and life struggles as well. If you notice your tulpa moping about or if they are having a bad day, spend some time with them, talk with them, and cheer them up to the best of your ability. Most tulpas would do the same with their hosts, such as a mutual exchange of kindness.

5. Never limit what your tulpa can do in regards to form/voice change (deviation) unless under specific circumstances.

Deviation in some manner is inevitable when you have a tulpa for long enough, which can lead to minor to complete changes of who the tulpa is in generality. When these changes occur, do not force your tulpa back into their previous form/personality unless the deviation was unwilling on the tulpa's behalf and they would wish to revert back, if the change is harmful to themselves/others, or if the form is something offensive/racist/sexist unless allowed otherwise depending on the system. Everyone changes and develops over time, so do expect some changes to take place with your tulpa and encourage the changes instead of restricting them.

6. Never make a tulpa solely to cope/cure any mental disorder/illness.

Your tulpa, like you, is a person. They can't magically cure your depression, bipolar disorder, ASD, etc, but they can potentially cheer you up like a friend can. Never put your tulpa in place where you depend on them to make you better; it would set them up with a massive responsibility that is not supposed to be theirs to bear alone and have to work with. If you really do have a crushing mental illness/disorder, I highly recommend seeking help if it is affecting your life in a massively negative way.

7. Don't compare yourself to other Tulpamancers.

Though it is a good thing to use references to grasp an idea of what you should do, comparing yourself to other systems in terms of progress is similar to tip 1. Your experience with the practice **will** not be the same as others in at least some ways or another, such as expecting your

tulpa to be interested/skilled in switching is a coin flip, or expecting something like vocality being easy because some other system gained it within the first few hours. When a milestone achieved after much time, even if it is a minor skill should be celebrated and not let it pass by.

Section Twenty-Nine: Tulpas and Social Life

From my personal experience, I have seen many tulpas, new or otherwise have an issue with trying to build friendships outside of the mindscape or with the host. Some tulpas report that it is due to their host dominating the conversation, the tulpa not having their own account on whatever site they wish to socialize on, or even have some issues due to lack of vocality/possession or even switching to socialize. Here, I would like to give a few tips for more outgoing types of tulpas to get out there and have their own little social life.

Generally due to how most tulpas typically comply with their host or wish not to upset them, I recommend being more assertive in nature: let your voice be heard. Attempt saying to your host, “Hey, can I proxy/possess for a bit? I want to talk/hang out with this person!” Make yourself known that you want to do something instead of just sit in the mindscape. If need be, remind your host to pay attention to you if they have issues hearing you properly especially.

Since some tulpas may be affected by their host’s ASD (if they have ASD, that or social anxiety) or may just be naturally shy, they may have issues looking to start conversations. What general works for I, a host with Asperger’s specifically do is look for someone who highly piques my interest where I just *have* to get to know them. And at other times, one may have to force themselves into a conversation with someone, even just by muttering a casual, “Hi,” can spark a conversation. Look for people with common interests that can be discussed extensively, perhaps find even more common ground and work from there.

Switching can make socializing much, much easier since you, the tulpa would have a lot more control of the situation instead of just possessing or proxying. It gives much more freedom in the situation while your host can ease back and let the tulpa take over the conversation instead. There are servers on Discord, such as Tulpa Hideout that prevent hosts/originals from speaking to give non-originals a chance to speak without being dominated, a link can be found here: <https://discord.gg/6BYAwnn>. The Pluralkit bot for Discord or other ventriloquist bots can also help coax tulpas into talking more without the hassle of maintaining separate accounts, which has helped many tulpas on several servers with the bot. Registering systemmates is recommended if you are on a server that utilizes one of the bots.

Of course, it is not required for a tulpa to have an outside social life, and some can be content just with speaking to other systemmates or the host. Yet, loneliness can be a pressing thing and speaking with just one person is usually not enough for many. Even if you, a non-original is not exactly interested in outside life, I suggest at least dipping your toes/whatever into the water, as you never know until you try it.

Section Thirty: Conclusion

Spawning, finding, or helping a tulpa is a step that will most indefinitely change your entire life, whether or not you want to have or create a tulpa, it is a massive choice. But for those lucky or unlucky few, you may already have a tulpa and may just not know about it; it is up to you to either not create or assist the development of a summoned or semi-natural tulpa or let a natural tulpa go dormant (if they wish to) is a joint decision in most cases, but it can be a moral choice in some cases.

Whether or not this guide spurs you into the world of Tulpamancy or it shocks you with fear and ruins any hopes you had of becoming a Tulpamancer, this guide is for the purpose of safe Tulpamancy to prevent anyone from being injured by such a thing as much as humanly possible. Many Tulpamancers are unaware of the other two types of tulpas, the fact that even summoned tulpas can turn out poorly, as a user of my Discord server pointed out, “Tulpas are people, people can turn out “bad”” (Damion, Monomania System), and a few of the abilities that were discussed here that every Tulpamancer should know for the sake of being safe and efficient at the same time.

Telling anyone who is generally irresponsible could drastically impact his or her life in a negative way, or if said person has any personality disorders or mental illnesses that affects the person's personality or sense of reality should not experiment with Tulpamancy, as it can permanently damage the person's mind as well.

Experiences shape our beliefs, which can influence everyone's experience with the practice. No two experiences are quite the same, thus not a single perspective, method, or mindset should be seen as universally the best or law. Everything that you, the reader take from this guide, I urge you to take it with a grain of salt and do not ever take this guide or any other as absolute law. There is a reason why users of the community urge people to read varying guides: to broaden your perspective. There is no right or wrong belief or opinion, only unpopular and popular ones. For all that one may know, the orb method of switching may not work while the meditation method does, which is an example of why you **should** experiment and see what fits you best as a Tulpamancer/system/whatever.

As Darkflame, a trusted friend who inspired me and assisted me with this guide stated, “Guides are just a starting point to get your footing, I don't think enough people mention it.” Due to everyone experiencing Tulpamancy differently, guides are really only a platform, a way to get a decent grasp on what you *may* experience on your journey. Nothing is ever set in stone in Plurality in general unless you allow it to be, unless you allow that belief to shape who you are.

Although Tulpamancy can greatly impact the host's life, it needs to be handled in a responsible manner, so please do consider what has been said before spreading the word of Tulpamancy to others, or even showing others this guide. In conclusion, Tulpamancy can be fun, dangerous, and mind-boggling, but it is always important to know how to perform Tulpamancy properly, and to be safe with it at the same time.

Section Thirty-One: Extras

Get Help Here

If you are having issues with Tulpamancy, have an out of control tulpa, or need advice that is not presented in this guide, you can contact me via Discord, Luigi.exe#2786, on my own server, the Tulpamancy Hub: <https://discord.gg/h2AufYr>, Steam via Eeveecraft, Amino as Luigi.exe, or on Reddit as u/Eeveecraft if you are in need of assistance or even wish to leave constructive criticism, newly discovered information, socialize with like-minded systems/individuals, or simply wish to leave a kind comment. Do not post blind hate, spam, or anything inappropriate, or I will not assist you; treat me with respect, and I will return the same amount of respect for you. Thank you for your time taken in reading this guide (I know it's extremely long compared to others; there are just so many topics I would like to cover and more), and I wish all of you luck in the creation, search, and/or aiding of your tulpa(s)!

Other Helpful Resources:

- <https://tulpa.io/> - Tulpamancy site with many creation guides and resources for summoned Tulpamancers (kind of outdated and messy due to a data move)
- <https://www.reddit.com/r/Tulpas/> - The official tulpa subreddit (For more personal questions, not so much for creation guides. The userbase is kind of a mixed bag from personal experience, so I suggest caution depending on what you're asking about)
- <https://community.tulpa.info/index.php> - Tulpamancy resource forum site with plenty of guides in each section (Take caution, the only reason I even list this site is because of its resources and that alone. This place tends to gatekeep, the staff are trolls, and it is not a friendly environment. Go only for the resources, not the community)
- <http://tulpanomicon.minipaas.xeserv.us/intro.html> - A large gathering of guides with multiple perspectives (some sections lack proper guides or how to practice specific things entirely; the guides themselves are also mostly outdated)